

Edited by
Ralph Cleminson
Elissaveta Moussakova
Nina Voutova

Catalogue of the Slavonic Cyrillic Manuscripts of the National Széchényi Library



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Ralph Cleminson
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with a historical essay by Orsolya Karsay

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Central European University
Department of Medieval Studies
Nádor u. 9, H-1051 Budapest, Hungary
Telephone: (+36-1) 327-3051, Fax: (+36-1) 327-3055
E-mail: medstud@ceu.hu, Website: <http://medstud.ceu.hu>

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400 West 59th Street, New York NY 10019, USA
Telephone (+1-212) 547-6932, Fax: (+1-646) 557-2416
E-mail: mgreenwald@sorosny.org

National Széchényi Library
Budavári Palota F épület, 1827 Budapest, Hungary
Telephone: (+36-1) 224-3700, Fax: (+36-1) 202-0804
E-mail: inform@oszk.hu, Website: <http://www.oszk.hu>

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INTRODUCTION

This catalogue contains descriptions of the cyrillic Slavonic manuscripts of the National Széchényi Library in Budapest. Though it describes basically mediæval manuscripts, it does include more recent material insofar as this can be regarded as a continuation of earlier traditions. It restricts itself moreover to codices and fragments of codices, thus excluding charters and other archival documents, and to manuscripts written principally in Slavonic languages: the Library's collection of Rumanian cyrillic manuscripts is not described.

The collection thus defined includes fifty-six manuscripts, the vast majority of which have never been described before and, it is fair to say, have been hitherto unknown to scholarship. They represent nevertheless one of the most important collections of such material in present-day Hungary. The only other collection of comparable size and importance is that of the Serbian Orthodox Diocese of Buda at Szentendre; there are nine such manuscripts in the University Library in Budapest, and a number of other collections which have only one or two examples of them.¹ It is by no means unlikely that there are other individual manuscripts in other collections which are yet to be discovered; indeed, some of the items here described came to light only in the course of work on this catalogue.

Considering that this group of manuscripts represents only a small fraction of the Library's holdings, and that they are held outside the main centres of Slavonic studies, it is perhaps not surprising that they have received little scholarly attention. One manuscript, indeed, had been the object of close study even before it entered the Library. This is Fol. Eccl. Slav. 19, which was acquired in 1787 by Juraj (György) Ribay, who immediately set about studying its text. He communicated the results of his labours to Josef Dobrovský, who cites the manuscript ("[eine] Handschrift, die Herr Ribay, evangelischer Prediger zu Czinkota in Ungarn, besitzt") as one of his sources for one of the very first attempts at the textual criticism of the Slavonic New Testament (Dobrovský 1790). Dobrovský's article is dated 15.

¹ The manuscripts in Szentendre have been thoroughly described in Sindik, Grozdanović-Pajić, Manó-Zisi 1991, the introduction to which also surveys the previous literature relating to this collection, supplemented by Sindik 2002. The general survey by Tóth 1980 relies largely on previously published material. For the University Library see Cleminson 1995, Stefanović 1998, Velčeva and Musakova 2003. A manuscript in the library of the Academy of Sciences is described by Anuševa and Dimitrova 1995, 1997. Isolated manuscripts outside Budapest are described in Balczki 1958, Hauptová 1961, Somogyi 1970, Ojtozi 1982, Pandur 1990, Kocsis 1994, 1999, Földvári 1995 and Stefanović 2001. Very brief notices of some of the above are also found in Nyomárkay 1990-.

Sept. 1788, which shows how quick Ribay had been to realise the importance of his acquisition and to make it known to scholarship, and he continued to investigate its text as part of his wider Biblical studies.² In June 1794 Dobrovský had the opportunity to examine the manuscript *de visu* and make a closer study of it (“diligentius codicem hunc examinavi atque integrum contuli”). The results were communicated to J. J. Griesbach (a member of the same circle: Ribay had been his student at Jena in 1780-2), and variants from this manuscript are included in the critical apparatus to his edition of the Greek New Testament.³

The first study to mention any of the Library’s Slavonic holdings as such was Ivan Boynychich’s description of the only two mediæval MSS then in the collection, Fol. Eccl. Slav. 17 and 19, which is far superior to the descriptions of the same two manuscripts published in the recent catalogue of the Jankovich exhibition (Boynychich 1878, Jankovich catalogue 2002, № 234, 235). After this promising start, however, there were only a brief survey article (Kočubinskij 1882) and an even more perfunctory note of the collection’s existence (Conev 1927) until László Dezső returned to Fol. Eccl. Slav. 19, which is also the subject of an article by Mária Szarvas, making it the most-studied MS in the collection (Dezső 1955, Szarvas 1986). Péter Király published articles on two manuscripts, Fragm. Eccl. Slav. 3 and Fol. Eccl. Slav. 3 (Király 1968, 1974), and Imre Tóth published an article with the same title as Király’s second on Quart. Eccl. Slav. 7 (Tóth 1983). This last manuscript has lately been edited, with descriptions of its language and script, by a group of scholars led by Tóth (Zaimov, Tóth, Balázs 2003). The Gospel Homiliary of 1588 has been edited by Mihály Kocsis, who has also devoted a number of small articles to it (Kocsis 1997, 2004). Attention has thus been mainly focused on the older manuscripts in the collection, and on Biblical texts; however, Quart. Serb. 6, a late eighteenth-century Serbian songbook, was the subject of an article by I. Póth (Póth 1961), and another Serbian manuscript, the beautifully produced miscellany compiled c. 1680 by Hristofor Račanin, has recently merited a monograph by Á. Kacziba (Kacziba 1999). One manuscript, Quart. Eccl. Slav. 14, has been the subject of study not so much for its own sake, as for the sake of its extensive inscriptions (Chivu 1978, 1997), which contain some interesting Rumanian literary texts. Finally, the authors of the present volume have contributed a survey article

² OSZK MS Quart. Slav 1 is a collection of “Biblicae Collationes” by Ribay, the fifth of which (ff.56-70v) is a “Collatio Codicis Cyrillici [...] apostol [i.e. Fol. Eccl. Slav. 19] cum Bibliis Ostrorogiensibus” covering the book of Acts and dated August 1789.

³ Griesbach 1806; the manuscript is no.5 in the list on p.xix of Slavonic MSS of the Acts and Epistles “quorum catalogum et lectiones multas mecum communicavit celeb. I. Dobrowskius.”

(Cleminson, Moussakova, Voutova 2003) which goes into some detail about the nature and origins of the collection.

The manuscripts date from the end of the thirteenth to the beginning of the nineteenth centuries, though almost half are from the sixteenth; this is not an unusual distribution for a collection of this kind. Nearly half of them came to the library from the collections of Miklós Jankovich in 1836 and Antal Hodinka in 1890-1909 (nine and eighteen manuscripts respectively); the remainder were acquired through sporadic gifts and purchases in the late nineteenth and twentieth centuries. For a detailed study of the collection's history, see the essay by Orsolya Karsay elsewhere in this volume.

Hardly any of the manuscripts contain explicit evidence about their origins. Only four manuscripts earlier than the eighteenth century are dated, and of these only one, the earliest, Fol. Eccl. Slav. 11, has a regular colophon. This provides little information beyond the date (1553) and the name of the scribe (the priest Lazar). The other three manuscripts, Fol. Eccl. Slav. 9, 12 and 4, have nothing more than the bare date (1588, 1648-9 and 1678 respectively).

In the eighteenth century scribes became more informative, and indeed half the manuscripts from this century are provided with a date, and often other information about their creation as well. The first of these, Fol. Eccl. Slav. 25, written in 1707, has an inscription by the scribe following the pattern of a traditional colophon, and indeed continues older traditions of book production, having been written in the Uniate monastery of Mielec for a church in Kowel 160 miles distant in Volhynia. A similar inscription, with the date 1726, is found in Fol. Eccl. Slav. 26. Regrettably, the name of the community who commissioned the manuscript has been obliterated, presumably when it passed from their possession.

The remaining dated eighteenth-century manuscripts were produced by the Hungarian Serb community. The first of these is Duod. Eccl. Slav. 1, written in 1713 in Buda apparently by a team of scribes. Next are Quart. Eccl. Slav. 3 and 5, both written in 1769, the first in Esztergom by Grigorije Tirović and the second in Buda by Ilija Radišić, and Quart. Serb. 6, which was written in 1793/4, possibly by Georgije Antonić, who certainly owned it. The date 1743 found in Quart. Eccl. Slav. 4 is not original, but it is plausible.

Of the two nineteenth-century manuscripts in the catalogue, Quart. Eccl. Slav. 18 is dated 1835 and Fol. Eccl. Slav. 21 is datable to the reign of Ferdinand I (1835-48).

There remains one manuscript to which a date and named scribe can be assigned, even though neither is explicitly mentioned in the book. This is Oct. Serb. 1, written by the renowned Hristofor Račanin and with a calendar beginning in 1679.

It is apparent from the above that hardly any direct information about the places where the manuscripts were written is to be found in the manuscripts themselves. Circumstantial evidence strongly suggests that by far the greater part of them was produced by the minority communities of the Kingdom of Hungary, Ruthenians (руси́ни), Rumanians and Serbs. Of these the Ruthenian manuscripts comprise a considerable majority, to the extent that they could even be said to be typical of the collection as a whole. Besides their contents, their common tradition is chiefly visible in their appearance (hands, layout and decoration). They are an expression of the cultural and religious traditions of the south-western edge of the East Slavonic population, whose communities often intermingled with communities of other populations or existed as discontinuous enclaves within them, so that although it is possible to identify the geographical area which they inhabited, it is hardly possible to assign precise borders to it. Still less do the shifting political frontiers of the region bear any relevance to the shared culture of the speakers of East Slavonic dialects and followers of Eastern Christianity who lived there. They nevertheless maintained a functioning ecclesiastical structure until the end of the seventeenth century, and continued to produce manuscripts with varying degrees of professionalism even later.

It is likely that the older Serbian manuscripts were brought with them by Serbian immigrants to Hungary in the seventeenth century. This is suggested in the case of Quart. Eccl. Slav. 15 and 19 by inscriptions connecting them respectively with Hunyad megye by 1640 and with the village of Töttös in the eighteenth century. It is quite possible that Oct. Serb. 1 was brought to Hungary by the scribe Hristofor Račanin himself, or by other monks from Rača, after the destruction of their monastery c. 1690 (Kacziba 1999: 4). Fragm. Eccl. Slav. 3 is a case apart, as it was extracted from a binding made probably at Vác in 1615, and binders commonly used scrap materials that had originated at a considerable distance from where they were working (Zinčenko 2004: 13-14). The eighteenth-century Serbian MSS were produced in Hungary by the Serbian communities by then established there.

There remain three other “imported” manuscripts: the origins of two of these, the Bulgarian Fol. Eccl. Slav. 19 and the Muscovite Russian Quart. Eccl. Slav. 17, can be traced back as far as their acquisition by the collector Juraj Ribay, while the provenance of the other Bulgarian manuscript, Quart. Eccl. Slav. 7, remains a mystery.

While they provide no direct evidence for where the manuscripts were written, later inscriptions do show where they were used, and give provenances throughout the Ruthenian area, from Kwiaton in the North-West to the three south-east-

ern counties of Máramaros, Szolnok-Doboka and Beszterce-Naszód, where the Ruthenian population intermingled with Rumanian speakers.⁴ There are indeed close affinities between the Ruthenian and Rumanian Slavonic (which we have conventionally designated “Moldavian”, though strictly speaking Máramaros and the adjoining counties are in Transylvania) traditions, and not only in their styles of writing and decoration. It is clear that the two communities were each prepared to accept and use the other’s manuscripts: two of the five Moldavian manuscripts have Slavonic inscriptions, and there are Rumanian inscriptions in six Ruthenian manuscripts. There are even inscriptions which mix Rumanian and Slavonic. Quart. Eccl. Slav. 14 is even more cosmopolitan: it is a Ruthenian manuscript with extensive Rumanian inscriptions which show contact with the Serbian linguistic area, specifically in the Bács region (Chivu 1978, 1997). Somewhat geographically isolated from the rest of the manuscripts are the numerous inscriptions in Fol. Eccl. Slav. 4, which begin within thirty years of the date of the manuscript and relate to places within the *powiat* of Biała Podlaska in eastern Poland. It is quite possible that the manuscript was also written here, and in such a case it would serve as a reminder that the Ruthenian manuscript tradition within the Kingdom of Hungary did not exist in isolation from the wider world.

There are only three manuscripts written on parchment (Quart. Eccl. Slav. 7, Fol. Eccl. Slav. 17, Frag. Eccl. Slav. 3), though parchment is also used for the illuminated leaves of Fol. Eccl. Slav. 3. The majority are, as one would expect, on paper, mostly of Western or Central European manufacture, from the fifteenth to nineteenth centuries. The profile of the collection is reflected in the predominance of two classes of watermarks, namely the various coats of arms and the boar. There is a remarkable diversity of other classes of marks, but none is represented by more than half a dozen specimens. We also find a number of twentieth-century marks in the endpapers which shed some light on the manuscripts’ restoration history. By and large, the paper on which the manuscripts are written is not of a particularly high quality, being ordinary paper for ordinary manuscripts intended for ordinary use. For this reason (as well as the physical damage which the books have inevitably suffered over the years), the watermarks are often fragmentary, hard to see and hard to identify. Nevertheless, total excerption of the material has allowed us to assign most of the undated manuscripts to within relatively narrow chronological

⁴ Kwiatoń is a little way north of the mediæval Hungarian frontier, in that part of Poland which became a Habsburg possession after the First Partition of Poland in 1772. From here the territory passes in a broad arc through what is now north-eastern Slovakia and the Transcarpathian *oblast’* of the Ukraine into the border provinces of modern Rumania.

limits, and to give an approximate date even in those cases where certain data is lacking.

The catalogue includes a watermark album containing full-scale copies of all the watermarks contained in the codices (except those from a few manuscripts which came to light late in the compilation of this catalogue and were consequently not seen by Dr Voutova.) To ensure a minimum of omissions, excerption was carried out leaf by leaf, including endpapers and additional leaves, and all visible marks noted, whatever their state of preservation. The marks were copied by hand in the traditional manner, the only method possible in our case, not to mention that this is the only way to proceed when the marks are partly hidden by the sewing of the quires. In spite of all our efforts, some marks remain unidentified for lack of any comparable specimens in the published repertories, but their inclusion in the album allows us to hope that further investigation may lead to their recognition.

In content, the manuscripts are almost entirely religious: there are occasional items on secular subjects in some of the eighteenth-century miscellanies and song-books, but they are very much the exception. The text found most frequently is the four Gospels – fourteen manuscripts. These are all continuous texts: the Evangelistary or *Aprakos* is not represented, except in a modified form as the Gospel Homiliary (Fol. Eccl. Slav. 9), which is arranged according to the calendar, and as the much abbreviated Gospel and Epistle lectionary appended to one of the Euchologia (Quart. Eccl. Slav. 15). Although these texts can be and certainly were used for reading in a non-liturgical context (an inscription in Fol. Eccl. Slav. 12 enjoins the reader to read it through four times a year), they are equally adapted for liturgical use, with indications of pericopes, their numbers, opening words and the occasions for which they are prescribed. It is interesting to note that in the oldest Gospel codex, Quart. Eccl. Slav. 7, the pericope numbers are a later addition, replacing the Ammonian sections which the manuscript originally indicated. This change reflects liturgical revisions following the adoption of the Jerusalem Typicon. The early date of this manuscript is likewise reflected in the absence of the tables of kephalaia and the prefaces of Theophylact, Archbishop of Ohrid, which normally accompany the Gospel texts in later manuscripts.⁵ (The usual lectionaries are also absent, but this may be due to damage to the manuscript.) Curiously, the prefaces and kephalaia are also missing from the most recent Gospel manuscript, Fol. Eccl. Slav. 18.

There are three manuscripts and three fragments of the Acts and Epistles, including the oldest manuscript in the collection (Fragm. Eccl. Slav. 3), and two

⁵ Cf. Dogramadžieva 1993, 11, 19.

manuscripts of the Psalter. The rest of the Bible is not represented by individual books, although some of the Menaia and the Lenten Triodion include a limited number of Old Testament parœmiæ.

Almost as well represented in the collection are liturgical books. With the exception of two short and comparatively late *ad hoc* collections of services (Quart. Eccl. Slav. 8 and 17), they are standard service books of the Eastern Rite – the Festal Menaion, Lenten Triodion, Octoechos and Euchologion. Although these are standard collections (“сборници с устойчив състав”), the structure of each of them permits considerable variation, the Menaion and Euchologion in particular being especially susceptible to local requirements. Fol. Eccl. Slav. 15, a peculiarly rustic manuscript in many respects, stretches the structure of the Menaion to its limits, combining it with material which properly belongs in other books: one can only assume that it was written very far from the main centres of culture where the traditions were maintained. Another Menaion, Fol. Eccl. Slav. 25, by contrast, is a much more professionally produced manuscript, but its remarkably eclectic content leaves the strong impression that it was written specifically in order to fill in the gaps in the books of the church for which it was commissioned. The remaining Menaia are much more traditional in content; however, the presence of a number of synaxarion readings in Fol. Eccl. Slav. 10 (which as a Moldavian manuscript represents a slightly different tradition) is worthy of note. Regional differences may also be observed amongst the Euchologia, where Quart. Eccl. Slav. 15, a Serbian manuscript, has a much more restricted selection of occasional offices than its Ruthenian congeners, to the extent that it might be better termed an Hieraticon or Liturgicon. Similarly isolated is Fol. Eccl. Slav. 21, though in this case it is time rather than distance that separates it: it is the most recent manuscript in the collection.

Canon law is represented by Quart. Eccl. Slav. 6, and also by a short penitential nomocanon inserted into the order for confession in Quart. Eccl. Slav. 12.

Two extensive Serbian compendia provide the most important sources in the collection for mediæval Slavonic literature other than hymnography. The first of these, Quart. Eccl. Slav. 19, is a Panegyricon, a genre particularly popular in the Serbian tradition, and contains no less than fifty homiletic and hagiographical texts. The other is Hristofor Račanin's miscellany, a less extensive but more varied selection of works, the first half of which is taken up by the Slavonic translation of the *Fiore di virtù*, a moral treatise believed to have been compiled by the Bolognese friar Tommaso Gozzadini. The rest contains a number of short texts, mostly of

Russian origin, on historical and other subjects, and is particularly noteworthy for the finely executed calendar and the tables accompanying it.

The remaining manuscripts may be grouped together by virtue of their age (all written after 1700), origin (all but two written by the Serbs of Hungary) and content, which is radically different from that of the earlier manuscripts. Two, admittedly, contain texts which had been current earlier, namely the *Dioptra* of Philip Monotropus (Duod. Eccl. Slav. 1, copied from a seventeenth-century printed book) and the *Страсти Христовы* which had been very popular in the later seventeenth century, but these are still not the scriptural and liturgical texts which had dominated the manuscript tradition hitherto. Above all these manuscripts document the religious culture of the Orthodox minority in eighteenth-century Hungary, and particularly its educational activity. Among them the four “Popović manuscripts”, Quart. Eccl. Slav. 1, 2, and 4 and Quart. Serb. 2, form a distinct group. All came from the collection of Miklós Jankovich; the bindings of three of them are practically the same, while that of the fourth, Quart. Serb. 2, while not identical, is very similar. The name of Arsenije Popović is found in all but Quart. Eccl. Slav. 1. Quart. Eccl. Slav. 2 and 4 have a text in common. However, there is *internal* evidence to identify Arsenije only as the author of parts of Quart. Serb. 2; he may well be the third scribe, who has dated the items he has written. The latest date (which may be of composition, not necessarily of writing in this MS) is 1754. Quart. Eccl. Slav. 4 is dated (in a later inscription) 1743, and the paper agrees with this. However, Quart. Eccl. Slav. 1 and 2 are written on paper with à la mode watermarks which appear to date from the second decade of the eighteenth century; the MSS themselves are undated, but there is nothing in them that makes this date unlikely.

According to Jankovich’s biographical note on Arsenije in Quart. Serb. 2, he took part in Franz von der Trenck’s Moravian campaigns in the 1740s, first as soldier, then as army chaplain. If he was ordained at the canonical age of thirty, this means he was born about the same time as Quart. Eccl. Slav. 1 and 2 were written. On the other hand, if he was studying theology in the second decade of the eighteenth century, he would have been rather old for the wars by the time Trenck was recruiting his Illyrian legion. Clearly if Jankovich’s note in Quart. Serb. 2 is to be trusted, his note in Quart. Eccl. Slav. 2 (“*Popovich Arsenii opera varia theologica*”) is not, unless it is taken to mean merely ownership of the MS. The balance of probability, therefore, indicates that it is reasonable to believe that Arsenije owned all four MSS, and was very likely responsible for having them bound, but that he wrote only parts of Quart. Serb. 2.

Within the catalogue, the manuscripts are arranged in the usual manner ac-

according to type, manuscripts of the same type being ordered chronologically. This not only gives for the first time an organised view of the whole collection, but has entailed the re-identification of a number of manuscripts, and a revision (sometimes a very radical revision) of the dating of many more.

In the structure of the descriptions we have endeavoured to follow current best practice throughout, though this has required the exercise of a certain amount of judgment, particularly where there is no universally accepted norm. This was particularly acutely felt in the summary heading that introduces each description, which in Western European catalogues usually includes some indication of its geographical origin, while in Eastern European practice it is more usual to give some indication of its linguistic character (“ИЗВОД”). Neither is really appropriate for the present collection. While the place of origin of Western European manuscripts can often be determined quite closely, even to the scriptorium, this is rarely the case in the East; and even when it can be done, to describe such manuscripts as Quart. Eccl. Slav. 3 or 5 as “Hungarian”, though geographically accurate, might create something of a false impression. The vast majority of our manuscripts would have to be ascribed to a vague “Ruthenia” without any properly defined borders. One could indeed make a case for ascribing these manuscripts to a common Ruthenian tradition, but since the implications of this are both geographically and linguistically imprecise, to do so in the header might mislead as much as it informed. Classification by linguistic tradition would give even worse results. The tradition, as far as sixteenth- and seventeenth-century Ruthenia was concerned, was too fluid and inconsistent for summary description, and any attempt at it is likely to be inadequate as far as individual manuscripts are concerned, and to create a very false impression of the manuscripts as a whole. Our solution has been to limit the information in the header to title and date, indicating both origin and language in the body of the description.

After the summary heading, the description proper begins with the physical characteristics of the manuscript, starting with the material on which it is written. In the case of paper, the watermarks are identified by reference to the corresponding figure in the watermark album included in this volume. They are also related to similar marks in published watermark repertories. The index to the album allows the figures to be referred to the manuscripts in which the marks occur.

The next part of the description gives the number of leaves in the manuscript and their numeration (which is rarely original). In accordance with the usual library practice, flyleaves are indicated by Roman numerals in the leaf count, and their numeration is indicated by Roman numerals at the front, but as a continuation of the main sequence at the end. Thus if we have, say, a manuscript of 196

leaves with two flyleaves at each end, this is expressed as “ii+196+ii leaves, foliated i-ii, 1-198”. In practice, flyleaves are more often than not unfoliated. In such cases square brackets are used to indicate the suppositious numeration of the unfoliated leaves (as indeed they are for unnumbered leaves in the body of the book), for example “i+146+i leaves; modern stamped foliation, [i], 1-146, [147]”.

After this comes the collation formula, in which gatherings are numbered consecutively in Roman numerals, the original number of leaves in each gathering being indicated by a superscript arabic numeral and any changes to this in brackets immediately following, thus XIV⁸(-1 ±5) means that the fourteenth gathering was of eight leaves, of which the first is now lost and the fifth is a cancel. Signatures, whether original or later additions, are also indicated here. In a number of cases manuscripts have been reconstructed so that their present composition differs from their original structure, which may or may not be recoverable; this is likewise mentioned at this point.

While description of the layout and ink used in the manuscripts is relatively straightforward, description of their hands is extremely problematic, not least because of the highly unsatisfactory state of the terminology. There is no consensus as to the meaning of the terms in current use, to the extent that the *same* hand can be described as полуустав by one authority and скоропись by another (for example in the descriptions of GIM Čud. 71 in Protas'eva 1980: 50, and Šul'gina 2000: 53-55 and pl.72). The introduction, or reintroduction, of the term книжное письмо by Kostjuchina (1974) to designate the type of hand regularly used for writing codices, is much to be welcomed. We have used the roughly equivalent English term “bookhand” in precisely this sense, reserving “semiuncial” for the more formal and conservative hands. This can certainly not be regarded as a final resolution of the terminological problem, which probably requires a complete revision of cyrillic palæography going back to its Greek models, but it is perhaps a small step in the right direction. In any case, since all the manuscripts in this catalogue are illustrated, the reader may refer to the plates to see what we mean by our description of the hand in any particular instance. We have frequently had equally great problems in distinguishing between hands within a single manuscript, either because different scribes may adhere strictly to a common style of writing, or because a single scribe may have been inconsistent. We have nevertheless listed and briefly characterised the various hands to the best of our ability.

While there is no established hierarchical format for the description of bindings, we have adhered to a fixed order within each description: materials and measurements, technical characteristics, and details of the tooling or other ornamentation. Most of the bindings have been restored, generally following the practice of the

Library's restoration laboratories. According to this the original leather, if preserved, is reapplied on the original wooden boards (or on new ones if they must be replaced), and new leather is used for repairs. The descriptions therefore make it clear whether the binding has been restored. The probable date of the original work is given on the basis of comparative analysis, as far as our available sources have allowed. Since many of the manuscripts had undergone previous repairs before the modern restoration, the problem with the dating persists: there are cases in which the data from the bindings allow their dating roughly to the same time as the manuscripts themselves, but the date of the paper mendings cannot be determined. For this reason we have preferred in certain cases to avoid firm statements concerning the originality of a binding.

In regard to the ornamentation, there are interesting examples of bindings on which different ornamental systems occur together. The implements used for tooling combine Western and Eastern patterns in such a way as to result in an eclectic design reflecting an Eastern Orthodox milieu existing in close proximity to its Catholic neighbours. One such example is the binding of Fol. Eccl. Slav. 3 with a border consisting of small human heads in oval medallions – this is a common motif in Western European bindings of the second half of the sixteenth century, and spread to the Polish-Lithuanian Commonwealth (including much of the present-day Ukraine and West and South-West Russia). The medallions with the Virgin within the central panel also belong rather to Western iconography, but adapted to satisfy Eastern perceptions, while the traditional images of the Evangelists in the corners have Greek captions. The upper cover of Quart. Eccl. Slav. 10 is a similar case, but its lower cover is decorated entirely with popular Western stamps with four images of Apostles and Evangelists, each related to a Biblical quotation in form of a caption. These were widespread amongst German binders and also in Poland (Kraków) in the late sixteenth century. Maybe the most curious example is the binding of the Serbian miscellany (see below) which, being a masterpiece of Oriental craftsmanship, is a witness (not unique for its time and area of production) to cooperation between Christians and Muslims in the sphere of book production.

The decoration of the manuscripts, i.e. their artistic content, is treated as an element at the same level as their literary content or physical structure. Its description normally begins with a brief unstructured overview of its general characteristics (in the case of manuscripts with extremely modest decoration this may be sufficient for the entire description) followed by a structured list of decorative elements fully described. The advantage of this scheme is that it enables the encoding of the description at a level appropriate to the actual complexity of the decoration.

The usual order of description has been followed, beginning with the miniatures, and proceeding with the headpieces, initials, tailpieces and marginal ornaments/drawings. As several manuscripts include ornamental borders, they are described as a separate decorative element. Titles are described here only if they constitute a particular decorative element; otherwise, if they are written in simple majuscules, they are included in the discussion of the script under "Hand". We have retained Ščepkin's term "vjaz" for the form of script where characters share ascenders and descenders, no better term having so far been introduced.

In contrast to the long established practice of Slavonic palæography, we have avoided the term "style" by reason of the great inconsistency that prevails in its use; instead, we have preferred the more neutral term "type" to classify the stylistic features of any particular ornamental device. The great majority of the manuscripts reveal the diffusion of what is commonly known as the "Balkan interlaced style", to which we refer in the descriptions as "ornament of Balkan interlaced type" or "Balkan interlaced ornament". One of the most refined artistic expressions of the late Balkan ornament, executed by the masterly hand of Hristofor Račanin, is the Serbian miscellany of 1679 (Oct. Serb. 1), a manuscript unrivalled in the collection for its calligraphic quality, the use of gold and the miniature representations of the signs of the zodiac in the Calendar. The Gospel manuscript Fol. Eccl. Slav. 17, though it has lost most of its ornamentation, reveals the richness and elaboration of the Moldavian version of Balkan ornament. When appropriate, the term "Neobyzantine" is also used to describe the red initials with vegetal ornamentation. Several manuscripts, Gospels mainly, are illuminated following the pattern developed in the sixteenth-century Ukrainian and Belarusian manuscripts, that is filling the margins of the opening page with a rich vegetal border. In various cases the illumination demonstrates the intermingling of the South Slavonic traditions with East Slavonic ones, the latter adapting some so-called "Western" elements as well. One such example is Fol. Eccl. Slav 4, whose illumination combines heterogeneous patterns, among which are Gothic-style-like floral motifs and one teratological headpiece with obvious predecessors in the thirteenth century. On the whole, the Széchényi Slavonic collection does not show the best of the late mediæval artistic achievements. Nevertheless, the only illustrated Gospel (Fol. Eccl. Slav. 6) must be mentioned because of its full-page miniatures of the Evangelists. Their bright colouring, simple tempera technique and stylistic features point to a provincial workshop the location of which cannot be established at the moment, but it is possible that comparison with other manuscripts preserved in the region may enable other scholars to identify even the hand of the painter.

The contents of each manuscript are listed in full, with an indication of the leaves which each item occupies. Incipits and explicits are not given for standard texts (church services, books of the Bible, etc.), but only in those cases where they may be of use in assisting the reader in identifying the text. Any attempt at textual criticism or literary history would be quite beyond the scope of a catalogue such as this, which aims for no more than to make the texts identifiable to those who may be interested in them.

Our characterisation of the language of the texts is similarly limited, and indeed the collection contains relatively few manuscripts which are likely to be of particular interest to the linguist. The vast majority of the manuscripts, being scriptural or liturgical texts of Ruthenian provenance, are written in Church Slavonic of the type current amongst the Eastern Slavs. The Ruthenian scribes participated in the linguistic processes of the whole East Slavonic area, which included the wholesale adoption in the early fifteenth century of Târnovo orthographic norms, which then gradually declined as East Slavonic features reasserted themselves, though they persisted longer in the West than in Muscovy. The sixteenth- and seventeenth-century manuscripts that predominate in our collection thus present a mixture of Bulgarian and East Slavonic features in various proportions. Perfect adherence to Târnovo orthography is virtually unknown, as it was an artificial system for this region; most noticeably, there was clearly no distinction between ѡѣ and ꙗ in pronunciation, and it is a very rare scribe who manages to maintain this distinction completely in orthography. Our material displays no particular correlation between the age of the manuscript and the extent of Bulgarian influence: on the contrary, the evidence of these manuscripts suggests rather that orthography depended primarily on the tastes and competence of the individual scribe, and the extent to which he chose to reproduce the usage of his original or accommodate it to his own habits. It is particularly noteworthy that even within a single manuscript one can find significant divergence between scribes' practice, which must mean that at this period there was no accepted standard even within particular scriptoria, let alone the region as a whole.

Exceptional amongst the Ruthenian material is the vernacular Gospel Homiliary of 1588 (Fol. Eccl. Slav. 9), which reflects the practice of preaching in the *проста мова* at this time. Its language has been the subject of a series of short articles by M. Kocsis.⁶ In the eighteenth and nineteenth centuries the vernacular continued to be used in less formal religious contexts (Quart. Eccl. Slav. 16, 18),

⁶ The most recent of these (Kocsis 2004) includes a full list of previous work on the manuscript.

while all the Eastern Slavs adopted the standardised Muscovite norm that has come to be known as Synodal Church Slavonic⁷ for their official religious texts.

The Middle Bulgarian language of the two Bulgarian manuscripts in the collection has been described in some detail in the articles devoted to them (Tóth 1983, Szarvas 1986, Zaimov, Tóth, Balázs 2003); as one would expect, the Moldavian manuscripts belong to the same linguistic tradition. The mediæval Serbian manuscripts follow the Serbian recension of Church Slavonic, though one of them, Quart. Serb. 1, has a number of features indicative of the Russian antecedents of the texts it includes. The manuscripts produced by the Serbian community in eighteenth-century Hungary exhibit a considerable linguistic diversity. The *slavenosrpski* language of Serbian literary activity of that period predominates, though that of some texts reflects their Russian and Belarusian origins. These books also incorporate items in Rumanian, and a lesser amount of Latin and German.

The treatment of inscriptions in the manuscripts is much more complete. All legible inscriptions (with the exception of utterly trivial scrawls and jottings, and the presence even of these is noted) are reproduced in full. Where possible, persons and places mentioned in the inscriptions are identified, though there has been much more success with the places than the persons, who do not, as a rule, appear to have been involved in public life beyond their own villages. The most prominent person mentioned in the inscription is apparently Ferenc Rákóczy (РАКОВЦЪ ФЕРЕНЦЪ) in Quart. Eccl. Slav. 11, f.5v, though why his name should appear in a list of unknown persons we can only guess: perhaps it reflects the political sympathies of the writer. The eminent bishop Andrej Bačins'kyj is mentioned in Quart. Eccl. Slav. 12, f.35v, but apart from such individuals even the episcopate is shrouded in obscurity: Miklós Jankovich's biographical note in Quart. Serb. 2 (if indeed it can be trusted) is our main source at present for the career of Arsenije Popović, and the bare statement that "From 1653-1663, the bishop of Máramaros was Mychajil Molodec" (Pekar 1992: 64), which seems to be the extent of the information about him in published sources, should perhaps be reconsidered in the light of the inscription on f.347v of Fol. Eccl. Slav. 24, **МИХАИЛ МОЛОДЕЦЪ АРХІЕПСКІЙ | МАРАМОРШЪНСКОГО ѠБЛАСТІ | ѠНЪ СПІНІА ДХНВ. МЦА Д. Г. ДНЬ, i.e. 1652.**

In most cases the inscriptions record the ownership, purchase or donation of a manuscript, or list persons who are to be commemorated in prayer – sometimes all of these things in one inscription. Having a book rebound could be considered a pious act similar to its donation (Fol. Eccl. Slav. 13, 15, 28). Sometimes the price paid for the manuscript is recorded, and frequently anathemas are invoked against anyone who removes the manuscript from the church to which it has been given.

⁷ For the use of this term see Mathiesen 1972, especially pp.70-72.

Other inscriptions have nothing to do with the manuscript in which they are found, and record remarkable climatic phenomena, political or local events: Fol. Eccl. Slav. 4 and 11 have a particularly fine selection. Even fragments of popular songs may be written in the margins of books to which they bear no relation, and there are of course the inevitable trivial jottings and *probationes calami*.

The inscriptions are also the only source for the history of the manuscripts before their acquisition by the library. The date of their acquisition and the person from whom they were acquired is known (and stated) in almost every case, but other evidence for their recent history is rather sketchy. Documentation of restoration and other events within the OSZK has in recent years been exemplary, and is referred to in the descriptions, but for earlier times there are very few records. They can, however, sometimes be supplemented by information from the manuscripts themselves. In particular, there are two watermarks that can be found in the endpapers of a number of manuscripts: an oak twig (fig.34 in the watermark album in this volume) and a coat of arms (fig.20). The former is found in three manuscripts, Fol. Eccl. Slav. 6, 10 and 16, of which the first is known to have been restored in the Library in 1956; the latter is found in no less than twelve (Fol. Eccl. Slav. 1, 2, 4, 5, 9, 11, 12, 13, 23, 26, Quart. Eccl. Slav. 10 and 15). Fol. Eccl. Slav. 23 and 26 were acquired in 1956 and 1962 respectively, and consequently restored after these dates. This points to an extensive programme of conservation in the Library during the 1950s and 1960s. Such other information as can be retrieved about the manuscripts' fate is also adduced, and in those few cases where there are publications on the manuscripts, these are cited.

Following the precedent of the catalogue of early-printed cyrillic books in the British Isles,⁸ we originally produced the descriptions in electronic form; the printed version which this book represents is generated from the electronic descriptions. The electronic descriptions will remain in existence and may be used for future research, whether integrated into larger electronic catalogues of one kind or another, used for the extrapolation of data for more narrowly focused studies, "quantitative codicology"⁹ or other purposes. The format used for the descriptions is XML. In terms of the structure of the descriptions, we have endeavoured to adhere to the best practice in current manuscript studies, in which there have been considerable advances in recent years. Since the discipline of computer-assisted manuscript studies is still in its infancy, there is no standard for the construction

⁸ R.M. Cleminson, D.Radoslavova, C.G.Thomas, A.V.Voznesenskij, *Cyrillic Books Printed Before 1701 in British and Irish Collections: A Union Catalogue*, London: The British Library, 2000.

⁹ This term was introduced by D.J. Birnbaum at the Thirteenth International Congress of Slavists in Ljubljana, August 2003.

of electronic descriptions,¹⁰ but a model has been devised for the project which allows the data recorded to be presented in conformity with traditional manuscript descriptions and the *de facto* standards which have been developed over many years of scholarship. Experience gained in the *Repertorium of Old Bulgarian Literature* and the description of early-printed cyrillic books in the British Isles has been valuable in this respect.

While the compilation of the catalogue was essentially a collaborative endeavour, there was a certain division of labour amongst the compilers. In particular, the identification and study of the watermarks was carried out by Nina Voutova, who also drew the album. All aspects of the visual appearance of the manuscripts, particularly the decoration and bindings, were the prime responsibility of Elissaveta Moussakova, while the more strictly codicological parts of the descriptions were mostly in the hands of Ralph Cleminson, who was also responsible for the technical aspects of the XML encoding.

The authors have been assisted in their work by numerous colleagues, whose expertise and generosity are gratefully acknowledged here. Special thanks are due to Dr István Monok, Director of the National Széchényi Library, Dr Orsolya Karsay, Head of the Manuscript Department, Dr Beatrix Kastaly of the Conservation and Restoration Laboratory, and to all the people in the Manuscript Department for their patience and readiness to make our work easier. We are most indebted to Professor Borjana Velčeva, originally expected to be a member of our team, but whom various circumstances prevented from taking part in the work, for her invaluable comments on the language of the manuscripts, even in cases where our views differed considerably. Outside the Library, we are grateful to Dr Louise Barrick, Cristian Gaşpar, Dr Dorotej Getov, Dr Marija Jovčeva, Dr Ágnes Kacziba, who kindly sent us copies of her monograph on MS Oct. Serb. 1, Professor József Laszlovszky, Dana Prioteasa, Dilyana Radoslavova, Professor Dimitrije Stefanović, Dr Elena Uzunova, and colleagues from the Dept of Manuscripts and Early-Printed Books at the National Library of Bulgaria. The final presentation of the printed volume owes much to the typographical skill of Péter Banyó. Most importantly, financial assistance without which the project could not have been carried out was provided by the Arts and Humanities Research Board and by the Central European University, and our debt to both these bodies is most gratefully acknowledged.

¹⁰ Such claims have been advanced for the MASTER DTD, but practical experience shows that it is not at all suitable for this purpose; however, there are hopeful signs that developments being carried out under the auspices of the Text Encoding Initiative may eventually produce a usable interchange format.

ON THE HISTORY OF OUR SLAVONIC CYRILLIC MANUSCRIPTS

Orsolya Karsay

Although the collections of the National Széchényi Library have always included books and manuscripts in Slavonic languages, collecting them has never been part of the main focus of the acquisitions policy of the National Library. Therefore the collection is not the outcome of a planned system, but our Slavonic material has rather grown by itself, finding its natural place among Hungarica as a regional Hungaricum within the “Patriotica” materials, i.e. those relating to the historical Kingdom of Hungary. This means it is made up of documents written in languages other than Hungarian resulting from the cultural activities of ethnic groups living within the historical Hungary or in countries adjacent to it. In this sense, the holdings of the Manuscript Collection of the National Széchényi Library, which number over one million items, include manuscripts in various Slavonic languages (i.e. Russian, Serbian, Croatian, Czech, Slovak, Polish, etc.), as well as a group of Rumanian, Greek, Hebrew and other works. As within the Manuscript Collection these are regarded as exotic or minority languages in comparison with the bulky Hungarian, Latin and German units, documents written in them have never received the professional treatment due to them, partly because of a shortage of specialist experts. Their cataloguing has remained superficial, and most of them have been hiding in our storerooms almost unknown. The only reference in the manuscript department providing information on them has been a hand-written inventory called *Variae linguae*, also listing manuscripts in the other minority languages. The situation is further complicated by the fact that the Slavonic manuscripts have often been reclassified, with their call numbers changed, which makes the identification of individual items rather difficult even within the inventory. This is one of the reasons why the present undertaking by Professor Cleminson and his colleagues is of such significance. Applying the most up-to-date methods of processing, they are making a detailed content, linguistic, historical, codicological and palaeographic examination of our collection of fifty-six manuscripts written in Church Slavonic, which is the most valuable and at the same time least accessible section of our Slavonic holdings.

It would be unfair towards old collectors of Hungarian books to suggest that their collections of Church Slavonic manuscripts grew only through accidental acquisitions. This was certainly not the case. They knew that the value of any collection is determined by pieces of international significance. So did the scholarly curators and officials of the Hungarian National Museum, whose donations also

very considerably enriched the numbers of Slavonic codices. Later on, old Slavonic materials were deposited in our Manuscript Collection by several private individuals who were in close contact with Slavonic traditions because of their family or personal connections, political activities, religious denomination or birthplace. There are a few items that have reached us from booksellers or through other channels. In one case, all we know is the year of arrival, and in another even that date is not clear.

We have thus outlined five distinct groups through whom Church Slavonic codices came to be among the manuscript collections housed by the National Széchényi Library. The first group is made up of the great nineteenth-century bibliophiles, with Miklós Jankovich the most outstanding among them. The second group includes curators of the museum, and the third is made up of private persons. A fourth group of manuscripts contains items of mixed provenance, and finally in the fifth we have those whose provenance is uncertain.

The aim of this paper is to show how the history of these groups is related to the main trends in the history of the National Széchényi Library. The history of each item will be dealt with only insofar as it is relevant to the history of collection. In all the cases where present research is unable to solve the problems of provenance, attention will be drawn to further possibilities of clarifying those issues. Even with this approach, certain questions will have to be left unanswered and their solution left to future research.

1. Old Hungarian book collectors

1.1. Ferenc Széchényi

It was in the late eighteenth and early nineteenth centuries that the earliest group of our Church Slavonic manuscripts came into the collections that have for 200 years formed the basis of the Hungarian National Library, called the National Széchényi Library today. This means that their acquisition had begun long before the National Library was actually founded. Although we have no knowledge of any Church Slavonic manuscripts in the core collection of Count Ferenc Széchényi (1754-1820), his interest in Slavonic literacy is apparent from the large number of his Slavonic printed books. Among the old Slavonic printed books in Ferenc Széchényi's core collection, the *Breviarium Zagradiense* is an outstanding cimelium (the term used for the most precious items in the Library's collections), an incunabulum printed in 1484 in Erhard Ratdolt's Venetian printing house. This rarity, of which there is only one other copy extant, in the Vatican Library, exhibits many features of the art of the book in Renaissance Italy. Its pages, printed on

parchment, are decorated with rich floral ornaments, gilded initials and delicate frames in the margins. The book had been commissioned by the generous patron of Zagreb Cathedral, bishop Osvát Thuz.

Besides this internationally acclaimed incunabulum of Ferenc Széchenyi's, mention should be made here of two equally valuable Slavonic items, an early printed book and a codex. Although neither reached us through the "founding fathers", both add to the prestige of the National Library. The former is the most complete copy of the famous Missale Glagoliticum, the first book printed on Croatian land, which was printed in 1494 in Senj with the participation of canon Blaž Baromić. The latter is a Latin codex purchased in 1979 (Cod. Lat. 540), on the last page of which one of the earliest examples of Croatian poetry, a Passion Song, was written down at the beginning of the twelfth century. This Croatian Song of Mary is a "twin" of the first known Hungarian verse, the Old Hungarian Lament of Mary dating back to the last quarter of the thirteenth century. The Hungarian poem is also an added text in one of our Latin codices, known as the Leuven Codex after its previous location.

1.2. Miklós Jankovich

As regards our Church Slavonic manuscripts, Miklós Jankovich (1772-1846), "the greatest Hungarian art collector of all time", had an even more prominent role than Ferenc Széchenyi, as it was through his collections that the very first Church Slavonic manuscripts were obtained. After Ferenc Széchenyi, Jankovich is rightly called "the second founder" of the Hungarian National Museum and the National Széchenyi Library. He devoted all his life and wealth to his passion for collecting. The paradigmatic significance of his life's work was recently illustrated by the comprehensive exhibition "The Collections of Miklós Jankovich (1772-1846)" held in the Hungarian National Gallery. The best pieces from Jankovich's varied collection available in present-day Hungarian museums, libraries and archives were exhibited with the intention of demonstrating some less well-known characteristics of the collector and scholar. The aim was to show how he managed to combine the discovery and study of Hungarian historical relics with considerations of universal art history. It was thanks to his efforts that a number of internationally acknowledged sets of artefacts and individual items of outstanding value ended up in Hungarian museums and libraries, thus entering the cultural bloodstream of this country.

Jankovich's collection may be divided into three parts: firstly paintings and carvings, secondly the treasury, and thirdly the library. The first category

comprises paintings, statues, ivory carvings, incrustations and stone carvings. The treasury contains examples of goldsmith's work, jewellery, ceramics and glassware. Finally, the library is made up of manuscripts, early-printed books, old Hungarian printed materials (the so-called "Régi Magyar Könyvtár"), early editions of classical authors, old prints, sources for the Lutheran reform movement, archival sources and the coins, banknotes and medals that were traditionally collected side by side with books. The manuscripts are further divided into mediæval and works written in modern Latin, German, Hungarian, Greek, Church Slavonic and Oriental languages.

Although a mere list does not give a clear idea of either the quantity or the quality of these collections, it does throw a light on the dimensions of the undertaking and the collector's wide national and international interests that extended to Corvinas (three in number), Hungarian linguistic records, German books on alchemy and Turkish defters, just to mention a few of the manuscripts. And on top of all that, there are the nine Slavonic manuscripts.

These nine manuscripts entered public ownership as part of Jankovich's so-called first collection when in 1836, on Palatine József's initiative, parliament purchased for the Hungarian National Museum Jankovich's collections, to the creation of which he had devoted all his wealth from the 1790s onwards, sometimes pushing himself to the brink of bankruptcy. Jankovich immediately started creating another collection, but the second collection was auctioned off after his death and only a few fragments reached the National Museum. The two vast collections are today in the National Museum, the National Széchényi Library, the Library of the Hungarian Academy of Sciences and the three institutions that once formed part of the National Museum: the Museum of Applied Art, the Museum of Fine Art and the Hungarian National Gallery. A large number of artefacts, however, can no longer be identified as having been his.

From this point of view, the manuscripts enjoy the best position, as they usually bear Jankovich's oval or rhomboid stamp or hand-written record of his source of purchase. Jankovich originally intended to hand over the library with annotations, but this plan was only partially realised. Nevertheless, the list of his Slavonic books is available (Fol. Boch. Slav. 1), as is the list of György Ribay's Slavonic books, which had ended up in Jankovich's possession together with Ribay's other books (Fol. Boch. Slav. 7).

Two of the nine Church Slavonic manuscripts in Jankovich's possession had originated from Ribay's large collection of Slavonica (mainly Bohemica). The special significance of these two items for the history of collecting is that

through Ribay's contacts they give us an insight into some chapters of Hungarian and European collecting in Jankovich's time and before.

An evangelical pastor, György Ribay (1754-1812) was also a well-known collector and literary figure of his age. He was a student at Western European universities, studying in Jena between 1780 and 1782 with Professor Johann Gottfried Eichhorn. On his return home, he worked as a pastor, taking an active part in organising the Evangelical Church in northern Hungary and in establishing its congregations there. From 1785 he was a pastor in Cinkota. In 1798 he opened a lucrative art shop in Pest, which he ran for a few years, and then returned to his profession in the Church. He maintained strong contacts with contemporary scholars in Hungary and abroad, conducted serious Slavonic research and collected a very considerable number of Slavonic books from Bohemia and Hungary. He sold his stock to Jankovich in 1807.

The older of the two Ribay manuscripts is a paper codex, dating back to the middle of the fifteenth century, which contains the Acts and Epistles, followed by the cycle of antiphons (Fol. Eccl. Slav. 19). Bound into the end of the codex are two modern leaves (foliated 1-2) containing two Latin texts by two different hands. The first was written by György Ribay, who is uncertain as regards the age of the codex (fifteenth or sixteenth century), as is indicated by the crossed-out dates on the inside of the wooden binding. Ribay goes on to describe in the first person how he managed to acquire the codex, namely from Dániel Cornides (1732-1787) in 1787, in exchange for very rare and valuable Hungarian historical works. As well as being an eminent member of the generation of great eighteenth-century historians, Dániel Cornides was a significant book collector. After his death, his collection, which reflected his wide interests, went to the Pest library of Count József Teleki (1738-1796), and later to the Library of the Hungarian Academy of Sciences. It is important to note that Cornides had a very special relationship with Miklós Jankovich. As a schoolboy, the young Jankovich would often call on the famous professor, to whom he was truly grateful and whom he always respected as his master, although Cornides was never officially his tutor. The influence of the middle-class historian is evident in Jankovich's later development, both as regards the universal character of his collection and its religious tolerance.

In connexion with this item it is also noteworthy that on the other leaf bound at the end of the volume are philological comments and critical remarks made by the Czech scholar Josef Dobrovský (1753-1829) about the Old Church Slavonic translation of the original Greek text. Dobrovský was an outstanding linguist, literary man and historian, the founder of comparative Slavonic studies, well-versed in Oriental languages and a strong believer in the Finno-Ugrian language family.

He was born in Hungary and had excellent contacts with Hungarian scholars and language reformers. He knew Ribay personally, and maintained a regular correspondence with him. It was only after Ribay's death that he established contact with Miklós Jankovich. It is even more interesting that he cultivated a true friendship with Ferenc Széchényi, who would always call on him to exchange views when he visited Prague. Fortunately their correspondence has survived. Thus Dobrovský made a considerable intellectual impact on the work of three Hungarian collectors.

The origins of the other manuscript which Jankovich acquired from György Ribay can be traced even further than Prague, namely to Jena. This liturgical book, dating back to the late seventeenth century and written in Russian Church Slavonic, was presented to Ribay by his professor, the theology tutor Johann Gottfried Eichhorn (1752-1827) at the time when Ribay was studying in Jena. Eichhorn was the most influential Bible critic of the turn of the eighteenth and nineteenth centuries, one of the instigators of the trend called "Higher Criticism", according to which sacred books are interpreted as literature, using all the apparatus of professional scholarship. How the manuscript came to be in Jena it is no longer possible to establish – perhaps it was brought by a wandering student.

It is equally impossible to trace the earlier history of one of Jankovich's oldest Slavonic manuscripts (Fol. Eccl. Slav. 17). Disbound and with all its leaves detached, this incomplete Gospel book from Moldavia is most likely to originate from the fifteenth century. There are two nineteenth-century sheets of paper attached to it, with Hungarian and Latin notes written by different hands, but they do not bring us any closer to a solution.

Four of the other six Slavonic manuscripts belonging to Jankovich are related through the person of Arsenije Popović, who must have been their author or owner (Quart. Eccl. Slav. 1, 2. and 4, Quart. Serb. 2). Who was Arsenije Popović? It is briefly noted by Jankovich himself on the first page of Quart. Serb. 2. that Popović originally served in the army of Franz von der Trenck (1711-1749), then went into the Church, and finally became bishop in Belgrade, then in Buda. In the Serbian-Hungarian manuscript of mixed contents, you can also read Trenck's German and Latin epitaphs. The romantic hero, Ferenc Trenck, and his nephew Frigyes Trenck, both soldiers in Maria Theresia's army, must have enjoyed great popularity in the nineteenth century, partly thanks to their autobiographies. Jókai wrote about their adventurous lives in two different works (*The Vicissitudes of Ferenc Trenck* and *The Two Trencks*), but later on they were forgotten. If it is permissible at all to talk of a Popović group within Miklós Jankovich's manuscripts, it is to be remembered that only very subtle features might suggest a closer relationship among them. All four

of them originate from Hungary. The first three items in quarto format are also connected by the great similarity of their bindings. It is to be hoped that further research will support the joint origin of these four manuscripts.

The last two items in the Jankovich collection are related to the activity of the Hungarian Serbian congregations: one to that in Buda (Duod. Eccl. Slav.1), while the other to the one in Esztergom (Quart. Eccl. Slav. 3). The former, the *Dioptra* of Philip Monotropus, was copied in Buda in 1713 from the edition published in Vilna in 1642. The inscription recording its creation mentions the name of Nestor, clerk and subsequently archpriest of Buda. A further inscription dated 1735 records the name of the priest Nikolaje Milovanović. The *Dioptra* (Speculum, i.e. Looking Glass) was a popular edifying reading for monks, containing the description of human existence. The other work, “The Brief Instruction” was copied by György Tiro(vić) in 1769 in Esztergom.

1.3. *Dr. Gyula Todorescu and Aranka Horváth*

We are indebted to Dr. Gyula Todorescu and his wife Aranka Horváth for a very precious seventeenth-century manuscript miscellany (Oct. Serb. 1, Accessions register: 1929/40; the later stamp 1953/191 was applied in error and has been cancelled). Gyula Todorescu (1866-1919) was a dedicated and passionate collector, who, like Jankovich, devoted all his life and wealth to the creation of a Hungarian library. He died in the prime of life, impoverished and mentally disturbed.

Todorescu collected all books printed in Hungarian or related to Hungary published up to 1711, and also books published up to 1800 that were of relevance to Hungary. His collection was divided into two main parts: books printed in Hungarian and books in other languages printed in Hungary. These very significant collection of printed Hungarica was presented to the National Széchényi Library in 1919 by his widow, Aranka Horváth. Besides the Todorescu Hungarica, there were seven valuable Cyrillic printed books in his collection. The manuscript in Church Slavonic may have accompanied them, as it was only in 1929 that it reached the Manuscript Collection as a transfer from the Book Collection, together with a few other hand-written volumes. When and how the manuscript entered the Todorescu collection is unfortunately unclear. Ágnes Kacziba is the most recent scholar to have studied this manuscript, a Serbian redaction of texts of Russian origin, which she regards as “one of the oldest Serbian manuscripts in Hungary”.

2. Museum officials

To the second category of sources for our Church Slavonic manuscripts belong three officials of the Hungarian National Museum, namely Antal Hodinka, László Réthy and Szilárd Sulica. The three are united in having achieved the highest level of scholarship in their particular fields, and were likewise dedicated guardians of the collections entrusted to them. Although Hodinka worked for the museum only for a short time, his positivist respect for written sources characterised him throughout his career.

2.1. *Antal Hodinka*

Both chronologically and in order of magnitude, the first of the three is Antal Hodinka (1864-1946). Antal Hodinka was one of the pioneers of Hungarian Slavonic Studies, a historian of positivist outlook, university professor and academician, who at the beginning of his career worked for the Library of the Hungarian National Museum (i.e. the present-day National Széchényi Library, which at that time was still a department of the Museum) for a short while (1888-89), and dealt with the cataloguing of Church Slavonic manuscripts. They must have been the Jankovich items, because at that time we possessed nothing else. The son of the Sub-Carpathian Greek Catholic priest in the village of Lodomírová he was preparing to be a priest himself, studying history and Slavonic philology, in addition to his studies in theology. He had a good command of Ruthenian, Russian, Serbian, Croatian and other languages. His academic career started in Vienna, in the circle of Lajos Thallóczy, and continued in Rome, Pozsony (Bratislava), Pécs and Budapest. On the basis of archival research, he dealt among other things with the history of Sub-Carpathian Ruthenians, the Munkács bishopric, with the sources of Serbian history and with material relating to Hungary in the Russian chronicles.

In 1890 Hodinka sold the National Library a sixteenth-century Ruthenian Gospel book, and another from the seventeenth century (Fol. Eccl. Slav.1 and 18, Accessions register: 1890/4). In 1904, however, he made a considerable donation. Among the material in our archives we have the following note from 1905 regarding the previous year's acquisitions of the Manuscript Collection: "The 14 Slavonic codices that Antal Hodinka has presented to the Manuscript Collection are of great value for linguistics and church history" (Fol. Eccl. Slav. 6, 7, 8, 9, 10, 11, 12, 13, 14, and. Quart. Eccl. Slav. 9, 10, 11, 12, 13, Accessions register: 1904/1). His 1904 donation was followed by another two: in 1907 an Octoechos (Fol. Eccl. Slav.15,

Accessions register: 1907/34) and a Nomocanon in 1909 (Quart. Eccl. Slav. 6, Accessions register: 1909/7).

We do not know why the young scholar first sold and subsequently made donations. It may have been the example set by Jankovich, or the recognition that the right place for the sources in his possession was a public collection where they could be exposed to further scholarly examinations. We do not know either how he got the eighteen Slavonic codices, whether they had been in the family and he inherited them from his father, or whether he collected them in his homeland. Nevertheless, the collection has a uniform image. As far as their genres are concerned, the items in the collection can be divided into two main groups: texts from the New Testament and service books. They are all of Ruthenian origin and are fairly early, dating back to the sixteenth and seventeenth centuries. It is possible that Hodinka's manuscript bequest preserved in the Manuscript Collection of the Hungarian Academy of Sciences has interesting information in store regarding the earlier history of his manuscripts and his motives for donation.

2.2. *László Réthy*

Dr. László Réthy (1851-1914) was the curator of the Coin and Medal Collection of the Hungarian National Museum, an academician and the founder of modern Hungarian numismatics. His many-sided, positivist interest extended to questions of ethnography and linguistics, and even to the Daco-Roman theory. Like Hodinka, Réthy had strong ties with Viennese Hungarian historians, primarily with Lajos Thallóczy. The circle of friends made up of serious scholars led a merry social life; at the height of their get-togethers László Réthy would read out some of his coarse-humoured, schoolboyish poetry, written under the pseudonym of Árpád Löwy. Our collection of manuscripts owes two to him, a sixteenth- or seventeenth-century Ruthenian Psalter and a Serbian liturgical manuscript (Quart. Eccl. Slav. 14. and 15, Accessions register: 1912/43), which the scholar donated on his retirement in 1912, together with a printed book. It is not known how they had reached Réthy. His motives for donation may have been similar to Hodinka's: as a scholar he was fully aware of the value of the written sources which came into his hands and, as a museum curator, he also knew that the best place for them was in a collection. Unfortunately, at present the Psalter is hiding, therefore processing it has only been possible from the microfilm that was made of it for conservation reasons.

2.3. *Szilárd Sulica*

Professor of Rumanian studies, Szilárd Sulica (1884-c.1945) started his career as an archivist at the Hungarian National Museum and later became Director of the Archives. When his department was merged with the collection of the National Archives, he became involved in a dispute with his superior and left the Museum for good. From 1934 he worked as a professor of Rumanian philology at Szeged and Kolozsvár universities. At the beginning of 1956, his widow placed two Slavonic and one Rumanian manuscript in the Manuscript Collection (Fol. Eccl. Slav. 22, 23, and. Fol. Valach. 8, Accessions register: 1956/15, 1956/22). The modern Hungarian and Rumanian remarks in one of the Slavonic volumes (the Acts and Epistles) may have been made by Sulica. Three nineteenth-century German and Rumanian texts were attached to the other one (an Octoechos), bearing the name of one Jeremiás Papp, possibly a former owner of the manuscript.

We also owe it to Sulica's widow that his substantial manuscript bequest came to our collection. While data was being collected for the present catalogue, three more uncatalogued cyrillic codices were found amongst his manuscripts. Two of them are included here as Fol. Eccl. Slav. 27 and 28; the third is Rumanian. The volumes are badly damaged, and it will be possible to study them properly only after conservation. Sulica's manuscripts may yet conceal more interesting information about the volumes donated by his widow and on others previously catalogued, and perhaps even about Sulica's collecting activities.

3. **Twentieth-century private individuals**

The list of twentieth-century donors and vendors begins with those about whom we have succeeded in finding information. Unfortunately they are the minority, only three, while those for whom only names are known number as many as six.

3.1. *Vazul Damján*

Teacher, priest, cultural politician and member of parliament, Vazul Damján (1855-1919) sold two sixteenth-century books of Gospels (Fol. Eccl. Slav. 2 and 3, Accessions register: 1910/33, 1910/49) to the Collection of Manuscripts. Damján was a member of the Rumanian Orthodox Synod, as well as of the Rumanian Cultural Association and the Rumanian National Theatre Foundation. In 1905 and 1906 he was elected to Parliament for the Kőrösbánya constituency with his Rumanian national ethnic programme, and re-elected in 1910, this time unani-

mously. It must have been through his religious and cultural interests that the two codices came into his possession.

3.2. *Gyula Halaváts*

Gyula Halaváts (1853-1926) was a mining engineer, geologist, palæontologist and chief mining consultant of the Institute of Geology. He was the first to examine the geology of the Hungarian Plain, on the basis of data from the sources of artesian wells. His feeling for antiquities is shown by his efforts for the preservation of ancient monuments in addition to work in his own field of expertise. We purchased a sixteenth-century Ruthenian Menaion from him in 1918 (Fol. Eccl. Slav. 4, Accessions register: 1918/25).

3.3. *Miklós Pastinszky*

Teacher, historian, expert on books and manuscripts, Miklós Pastinszky (1914-1986) sold in 1960 an eighteenth-century Festal Menaion of Ruthenian origin (Fol. Eccl. Slav. 25, Accessions register: 1960/51) to our collection. Up to 1944 Miklós Pastinszky had been an expert for the Budapest Auction Hall; later he worked as an external consultant for various museums. The Collection of Manuscripts and a number of other Hungarian collections owe their acquisition of many valuable items to Miklós Pastinszky's knowledge of book and art collecting. It is possible that he played a part in the acquisition of our manuscript Quart. Serb. 6, which reached us in 1942 from the Auction Hall (see below). Miklós Pastinszky's name is also associated with the discovery of two other important manuscripts, one on music and the other on medicine.

The following six owners are known only by name, since there is not enough data to identify them. We list below the items that have reached our Manuscript Collection through them, and give the year of acquisition. We trust that future research will be able to find out more about the individuals concerned, thus bringing us closer to the origin of the manuscripts they once owned.

3.4. *Mariu Nicora*

Mariu Nicora ("Mariu Nicora de Cinkota") of Cinkota was the source of two Slavonic manuscripts that he sold to us in 1925 (Fol. Eccl. Slav. 5, Quart. Eccl. Slav. 7, Accessions register: 1925/47), together with another Rumanian manuscript (Fol. Valach. 6). The Gospel book, Quart. Eccl. Slav. 7, seems to be one of our earliest

Slavonic manuscripts, dating back to the fourteenth century. It is worth noting that Cinkota was György Ribay's home as well.

3.5. *Ernő Naményi*

In 1952 Ernő Naményi donated to us a nineteenth-century codex of Ruthenian origin (Quart. Eccl. Slav. 18, Accessions register: 1952/109).

3.6. *György Egri*

An eighteenth-century Ruthenian Psalter (Oct. Eccl. Slav. 2, Accessions register: 1956/51) reached our collection in 1956 as a present from György Egri.

3.7. *Gusztáv Seiden*

Gusztáv Seiden placed this Ruthenian Gospel book (Fol. Eccl. Slav. 24, Accessions register: 1957/20) in our collection in 1957 as a gift, along with a few Latin manuscripts.

3.8. *Mrs. Miklós Oprics*

This eighteenth-century Ruthenian Menaion (Fol. Eccl. Slav. 26, Accessions register: 1962/91) was purchased from Mrs. Miklós Oprics in 1962.

3.9. *János Krajcsovics*

The sixteenth-century Serbian Panegyricon (Quart. Eccl. Slav. 19, Accessions register: 1973/37) was sold to us by János Krajcsovics in 1973.

4. **Items of mixed provenance**

4.1. *Book trade*

4.1.1. Antiquarian Dániel Kún

We have acquired two Slavonic volumes from the antiquarian Dániel Kún. We bought one in 1891, along with several other items, but at that time this eighteenth- or nineteenth-century Passion narrative was placed in limbo, and not taken out to be catalogued and classified until 1925 (Quart. Eccl. Slav. 16, Accessions register: 1925/14). The other item, an eighteenth-century Songbook written by Hungarian

Serbs, was purchased from Dániel Kún in 1893 (Quart. Eccl. Slav. 5, Accessions register: 1893/29).

4.1.2. Auction Hall

This eighteenth-century Serbian Miscellany (Quart. Serb. 6, Accessions register: 1942/54) was purchased from the Auction Hall maintained by the Postal Savings Bank, most probably with Miklós Pastinszky's mediation (see above).

4.2. *Nationalisation*

4.2.1. Miscellaneous material

This lot and the next two are closely associated with the events in Hungary in the 1950s, when privately owned libraries (especially church, monastic and school collections) were wound up or nationalised. Members of the National Széchényi Library staff took the initiative in collecting and saving this material from complete destruction, both in the capital and in the country. Later on the Ministry of Culture took over their action and set up the National Library Centre for sorting the mix of loose, mostly old books. This added a large number of titles, including many of outstanding value, to the collection of the National Széchényi Library. Although the books and manuscripts reaching the Centre were saved from decay, if they had no stamp of ownership it was no longer possible to identify the place where they had originally been kept. It was in 1952 that this early Ruthenian Gospel book was picked out of such a miscellaneous lot (Fol. Eccl. Slav. 20, Accessions register: 1952/121). It bears the following stamp: "From the People's Library Centre. Not for sale."

4.2.2. Zirc

The Zirc Cistercian Monastery was in a special position in the 1950s. Its library, as part of a protected monument, together with the libraries of the Keszthely Palace Museum and the Gyöngyös Franciscan Monastery, was taken over by the National Széchényi Library, which meant that its most precious items, mainly manuscripts, were incorporated into the collections of the National Library either as groups of books or individually. It was in 1954 that the nineteenth-century Ukrainian Liturgicon (Fol. Eccl. Slav. 21) reached us as part of the Zirc stock of manuscripts. How it had come to be at Zirc is unknown.

4.3. *Inside the Library*

4.3.1. Transfer

It was through a 1912 transfer from the “print department” that along with two Rumanian manuscript volumes this sixteenth-century Ruthenian Octoechos (Fol. Eccl. Slav. 16, Accessions register: 1912/56) entered the stocks of the manuscript collection.

4.3.2. Stocktaking

It was during stocktaking in 1948 that the short ecclesiastical history, edited in the form of questions and answers and formerly in the library of the Novi Sad Grammar School (Oct. Eccl. Slav. I, Accessions register: 1948/52), was found. Novi Sad was part of Hungary up to the First World War, and temporarily also during the Second World War.

4.3.3. Discovered in the Library

Seven fragments (Frag. Eccl. Slav. 3) of a thirteenth-century Serbian book of the Acts and Epistles were removed from the binding of a seventeenth-century Hungarian manuscript (Sermons of János Foktövi, Oct. Hung. 380). The manuscript was bought by the library in 1887, and the leaves were removed at some time between 1952 and 1968.

5. **Uncertain provenance**

5.1. *Place of origin*

This sixteenth-century Ruthenian fragment (Frag. Eccl. Slav. 1) probably originates from the Esztergom Archiepiscopal Library, and is preserved with a Latin-Hungarian and a Czech fragment. Accompanying the Czech fragment there is a covering letter dated 1955, written by the primate’s secretary to Péter Király, later professor of Slavonic Studies, who was then working for the National Széchényi Library. This clue perhaps indicates that the fragment came from Esztergom.

5.2. *Year of acquisition*

The seventeenth-century Serbian fragment (Frag. Eccl. Slav. 2) can be identified only by its year of arrival: 1936.

5.3. No data on provenance

Unfortunately, the acquisition stamp of this seventeenth- or eighteenth-century Ruthenian manuscript (Quart. Eccl. Slav. 8) became unrecognisable or disappeared during restoration.

Literature

On the history of the National Széchényi Library: *Aere perennius – Ércnél maradandóbb. Az Országos Széchényi Könyvtár és a Magyar Nemzeti Múzeum 200 éve* [200 years of the National Széchényi Library and the Hungarian National Museum]. Ed. by Endréné Ferenczy. Budapest, 2002.

On the most important Slavonic items: *Cimélia. Az Országos Széchényi Könyvtár kincsei. The Treasures of the National Széchényi Library*. Ed. by Orsolya Karsay. Budapest, 2000.

On Miklós Jankovich: *Jankovich Miklós (1772-1846) gyűjteményei* [The Collections of Miklós Jankovich]. Ed. by Á. Mikó. Budapest, 2002.

On the Todorescu collection: V. Akantisz, *Dr. Todoreszku Gyula és neje Horváth Aranka régi magyar könyvtára* [The Old Hungarian Library of Dr. Gyula Todorescu and his wife Aranka Horváth]. Budapest, 1922.

CONSPECTUS OF SHELFMARKS

Current shelfmarks are in roman type, obsolete ones in *italics*.

Duod. Eccl. Slav. 1	42	<i>Fol. Slav. 37</i>	16	Quart. Eccl. Slav. 13	31
Fol. Eccl. Slav. 1	6	<i>Fol. Slav. 38</i>	21	Quart. Eccl. Slav. 14	56
Fol. Eccl. Slav. 2	11	<i>Fol. Slav. 39</i>	7	Quart. Eccl. Slav. 15	33
Fol. Eccl. Slav. 3	4	<i>Fol. Slav. 40</i>	14	Quart. Eccl. Slav. 16	43
Fol. Eccl. Slav. 4	25	<i>Fol. Slav. 41</i>	9	Quart. Eccl. Slav. 17	37
Fol. Eccl. Slav. 5	20	<i>Fol. Slav. 42</i>	26	Quart. Eccl. Slav. 18	52
Fol. Eccl. Slav. 6	10	<i>Fol. Slav. 43</i>	22	Quart. Eccl. Slav. 19	40
Fol. Eccl. Slav. 7	8	<i>Fol. Slav. 46</i>	29	<i>Quart. Illyr. Serb. 1</i>	17
Fol. Eccl. Slav. 8	19	<i>Fol. Valach. 3</i>	15	<i>Quart. Russ. Ruthen. 3</i>	37
Fol. Eccl. Slav. 9	16	<i>Fol. Vet. Slav. 1</i>	6	Quart. Serb. 2	48
Fol. Eccl. Slav. 10	21	<i>Fol. Vet. Slav. 2</i>	11	Quart. Serb. 6	51
Fol. Eccl. Slav. 11	7	<i>Fol. Vet. Slav. 3</i>	4	<i>Quart. Slav. 67</i>	35
Fol. Eccl. Slav. 12	14	<i>Fol. Vet. Slav. 4</i>	25	<i>Quart. Slav. 68</i>	12
Fol. Eccl. Slav. 13	9	<i>Fol. Vet. Slav. 5</i>	20	<i>Quart. Slav. 69</i>	34
Fol. Eccl. Slav. 14	26	Fragm. Eccl. Slav. 1	54	<i>Quart. Slav. 70</i>	32
Fol. Eccl. Slav. 15	22	Fragm. Eccl. Slav. 2	55	<i>Quart. Slav. 71</i>	31
Fol. Eccl. Slav. 16	29	Fragm. Eccl. Slav. 3	53	<i>Quart. Slav. 75/1</i>	56
Fol. Eccl. Slav. 17	3	Oct. Eccl. Slav. 1	49	<i>Quart. Slav. 75/2</i>	33
Fol. Eccl. Slav. 18	15	Oct. Eccl. Slav. 2	1	<i>Quart. Slav. 77</i>	43
Fol. Eccl. Slav. 19	17	<i>Oct. Hung. 380</i>	53	<i>Quart. Vet. Slav. 1</i>	44
Fol. Eccl. Slav. 20	5	Oct. Serb. 1	41	<i>Quart. Vet. Slav. 2</i>	45
Fol. Eccl. Slav. 21	36	Quart. Eccl. Slav. 1	44	<i>Quart. Vet. Slav. 3</i>	47
Fol. Eccl. Slav. 22	18	Quart. Eccl. Slav. 2	45	<i>Quart. Vet. Slav. 4</i>	46
Fol. Eccl. Slav. 23	27	Quart. Eccl. Slav. 3	47	<i>Quart. Vet. Slav. 5</i>	50
Fol. Eccl. Slav. 24	13	Quart. Eccl. Slav. 4	46	<i>Quart. Vet. Slav. 6</i>	39
Fol. Eccl. Slav. 25	23	Quart. Eccl. Slav. 5	50	<i>Quart. Vet. Slav. 7</i>	2
Fol. Eccl. Slav. 26	24	Quart. Eccl. Slav. 6	39	<i>Quart. Vet. Slav. 8</i>	38
Fol. Eccl. Slav. 27	28	Quart. Eccl. Slav. 7	2		
Fol. Eccl. Slav. 28	30	Quart. Eccl. Slav. 8	38		
<i>Fol. Illyr. Slav. 2</i>	3	Quart. Eccl. Slav. 9	35		
<i>Fol. Slav. 34</i>	10	Quart. Eccl. Slav. 10	12		
<i>Fol. Slav. 35</i>	8	Quart. Eccl. Slav. 11	34		
<i>Fol. Slav. 36</i>	19	Quart. Eccl. Slav. 12	32		

Psalter, 18th century (second quarter)

Paper. Watermark: Virgin and Child (fig.1), similar to Laucevičius 2339 (1725-6); postillion (fig.2), similar to Laucevičius 2784 (1728); a fragment of an indistinct watermark.

i+126 leaves; modern stamped foliation 1-127; older foliation а-Ѡа on ff.2-22. Size of leaves: 187×155 mm.

Collation: I¹², II-VI⁸, VII⁶, VIII⁸, IX¹², X⁸, XI-XIII¹², XIV² (4 leaves). Unsigned.

Layout: 19-21 ll./p. (on ff.124-127, 24-26 ll.), written area 138-150×125 mm. Catchwords. Running titles.

Hand: probably four scribes, 1: ff.1-17v, 2: ff.18-31v.6 and 56.3-67v, 3: ff.31v.7-56.3, 4: ff.68-127. All write a very similar type of late semiuncial; on ff.124v-127 this alternates with cursive. The last scribe writes a somewhat smaller hand than the rest. Majuscule title on f.2 and smaller majuscule titles at the beginning of each kathisma.

Ink: ff.2-17v, 31v-56, 68-127 brown, gradually darkening to blackish after f.111; ff.18-31v, 56-67v black. Red for some (but not all) titles, initials and running titles, more or less faded.

Binding: black leather on cardboard, 195×150 mm. Sewn on four cords, flat spine. One thong (on the back cover, very likely original) and one cord (on the front cover, evidently not original). Blind tooling, identical on both covers: a vase with a tulip and two roses within a simple frame 140×102 mm, with floral motifs at each corner. One old flyleaf at the front.

Condition: very dirty, but seemingly intact.

Decoration: primitive headbands at the beginning of each kathisma, with scribal or simple floral ornament in red or black ink. Three- or four-line initials in red or orange, of geometrical or free shape, with some simple ornamentation including “eyes” and “faces”.

Contents:

(ff.2-111) **Psalms** [followed by “Psalm 151” and a prayer]

(ff.111v-120v) **Canticles**

(f.121-121v) **МОЛИТВА СКОМУДѢШИ ПСАЛТИРЬ**

(f.122) **ОУКАЗЪ КАКО ПѢТИ ПСАЛТИРЬ ПО ВСѦ ДНИ**

(ff.122v-123) **УКАЗЪ КАКО ПѢТИ ПСАЛТЫРЬ ВЪ ПОСѢ ВЕЛИКІЙ**

(ff.123v-127) **МНОГОМѢТНОВОЕ ПѢВАЕМОЕ ВО ПРАЗДНИКИ | ГДѢ И ВО ДНИ НАРОУИТЫ СѢХЪ**

(f.127v) [blank]

Language: Synodal Church Slavonic.

Inscriptions:

f.123v: Chceł byc szcensliwjm

There are also a few semi-literate scrawls inside the covers and on the flyleaf.

Provenance: evidently produced within the Ruthenian area. Given on 24th March 1956 by György Egri.

Despite the shelfmark, the manuscript is in fact a quarto.

Plate 1

2. QUART. ECCL. SLAV. 7

Gospels, 14th century

Parchment.

i+146+i leaves; modern stamped foliation, [i], 1-146, [147]. Size of leaves: 230×175 mm.

Collation: I⁸ (-1), II-III⁸, IV⁸ (-2 -7 -8), V^{8?} (one fragmentary leaf), VI⁸ (-1 -2), VII⁸ (-2 -7 -8), VIII⁸ (-4 -5 -7 -8), IX⁸ (-1), X⁸ (-1.8), XI⁸, XII⁸ (-1), XIII⁸ (-1), XIV⁸, XV⁸ (-1), XVI[?] (4 leaves), XVII[?] (2 leaves), XVIII⁸, XIX⁸ (-1), XX⁸ (-8), XXI⁸ (-1.8 -2.7), XXII⁸ (-1), XXIII⁸, (3 leaves), (2 leaves). This collation is somewhat conjectural, because there are many missing leaves, and the hinges of those that remain are restored. The rule of Gregory is observed, and on the evidence of the surviving leaves, the first recto and the last verso of each gathering consistently show the hair-side of the parchment. The gatherings are not signed.

Layout: 21-24 ruled ll./p., written area 194-200×130-135 mm. Ammonian sections (subsequently altered to numbers of pericopes) are indicated in the outer margins, and their opening words in the upper and lower margins; both may also occur in the body of the text.

Hand: small upright uncial, 3-4 mm. Very characteristic throughout is the symmetrical v with rectangular cup. Simple majuscules for the titles. There is a certain amount of variation in the hand, but at least some of this is certainly due to changes of pen and inconsistencies in the surface of the parchment. There may have been only one scribe, or possibly more than one writing very similar hands. The most probable distinction is between ff.1-28v, 127-146v on the one hand and ff.29-126v on the other: **ϩ** is characteristic for the first, **ϫ** for the second.

Ink: black; red for titles, small initials, rubrics, incipits and chapter numbers. There are evidently two types of original red ink, one of which has faded very badly, and the other of which has retained its colour well. There seems to be no system in their distribution: they coexist on ff.68-72, 78v-86v, 98v and 119-133, while only the faded type is present on ff.1-68, 87-98, 99-118v and 133v-146v, and only the unfaded type on ff.72v-78.

Binding: dark brown leather on thin boards, 245×170 mm, restored. Three raised bands on the spine, two clasps now lost. Blind tooling. On the upper cover a border of double fillets and roll-stamped rinceaux with double beaded stems and rich foliage (see also Fol. Eccl. Slav. 22); fillets and a roll-stamped scallop frame the centre panel; within it a Latin cross of linear rinceau stamps. Faintly similar borders on MS Gr 1 from the Library of the Serbian Orthodox Eparchy of Buda, 1730-1896, cf. Sindik, Grozdanović-Pajić, Mano-Zisi 1991:192. Tripartite floral motifs are impressed at the corners. On the lower cover the same framing and corner decoration; the centrepiece is a lozenge enclosing two fleurs-de-lys mirroring each other about the horizontal axis; for identical stamps cf. MSPC Grujić 20 (16th century) and Ljubljana, University Library, Cod. Kop. 15 (18th century), cf. Janc 1974, plate 88; 43,5. One modern flyleaf at each end. The binding was made in the eighteenth century and is contemporary with the restoration of the parchment.

Condition: sporadic losses of leaves throughout, but those that remain are reasonably sound and clean. The manuscript was restored in 1954, and the present sewing and restoration of the leaves date from that time, but there is evidence of earlier repairs to the hinges.

Decoration: simple majuscule title on f.120v with yellow fillings between the letters; 2- or 3-line red marginal initials without ornamentation mark the beginnings of the lessons. There was evidently no other kind of decoration.

Contents: Gospels. The beginnings and ends of the individual gospels are mostly lost, but St John's Gospel follows immediately after the end of St Luke's, indicating that there were no prolegomena. Since both the beginning and the end of the manuscript are lost, it is impossible to tell what lectionaries it may have contained.

(ff.1-43v) **Gospel according to St Matthew** [defective: only vii.14-xviii.9, xviii.23-xx.28, xxi.44-46, xxii.9-12, xxii.17-xxv.21, xxv.38-xxvi.69, xxvii.33-xxviii.20]

(ff.44-72v) **Gospel according to St Mark** [defective: only i.13-32, iii.11-vi.30, vi.50-ix.32, ix.50-xiii.12, xiii.32-xvi.16]

(ff.73-120) **Gospel according to St Luke** [defective: only i.12-vi.49, vii.19-x.9, xi.36-xii.37, xv.20-xx.8, xx.28-end]

(ff.120v-146v) **Gospel according to St John** [defective: only i.1-51, vii.2-viii.29, ix.20-xvii.11, xviii.1-xix.17, xix.34-xx.26]

Language: Middle Bulgarian, two jers (ѣ predominates), two juses, but not in their etymological positions; ѣ is used, but not consistently.

Inscriptions:

inside front cover: [an inscription in Rumanian, no longer legible]

A later hand has overwritten the faded red in places; at the same time it has systematically obliterated the numbers of the Ammonian Sections, replacing them with pericope numbers.

Provenance: the hand and language indicate a Bulgarian origin for the manuscript. Bought from Mariu Nicora of Cinkota, Pest megye, on 31st August 1925, together with Fol.Eccl. Slav. 5 and Fol. Valach. 6. Restored in July 1954.

Zaimov, Tóth, Balázs 2003; Tóth 1983.

Plates I, 2

Gospels, 15th century

Parchment. Ff.17-24 are of paper, with boar watermarks, one very similar to Mareş 382 (1594), the other similar to Mareş 383 (1594), and form a gathering of eight, and were evidently added to the book late in the sixteenth century to replace a gathering that had been lost earlier in its history.

232 leaves; modern stamped foliation, 1-232; there is also an earlier modern pencil foliation, reflecting previous disruption of the order of the leaves. Size of leaves: 310×230 mm.

Collation: all the leaves are now detached, so the collation cannot be established with certainty. However, there are signatures (possibly not original) throughout the book, the first barely visible on f.16v (possibly *ř*), then a complete sequence from *ř* (f.25) to *ř* (f.223). These imply that the book was in eights, apart from the 19th, 24th, 26th and 27th gatherings, which had seven, nine, nine and seven leaves respectively.

Layout: 21 ll./p., written area 235×150-180 mm (the width varies, but is mostly about 170 mm); in the menology (ff.230v-232v), 25-26 ll./p., written area 255×170 mm.

Hand: uncial; a large variety of hands, x-height 5-6 mm, some very formal and conservative (symmetrical *ѡ*, *Ѡ* with loop below the line), others less so, but all of a very high standard.

Ink: black; red for titles, initials and some marginalia.

Binding: disbound.

Condition: lacking the binding and a few leaves at the beginning and end. All the leaves are detached and somewhat distressed at their inner edge, but otherwise they are largely intact, apart from ff.2, 69 and 113, which are severely damaged. These are the first leaves of the first three Gospels, and evidently the headpieces which were on them have been removed.

Decoration: luxury, of headpieces and initials outlined with gold, at the Gospels, representing a typical Moldavian version of the Balkan interlaced ornament. Only one headpiece has survived, the rest have been torn out.

f.175: St John's Gospel: a headpiece composed of four intersecting circles, crossed by stylised double stems with blue median line and rich foliate endings, the area of the whole 70×165mm. The leaves at the corners and the interstices are coloured bright red, blue and green, with small white beads ("pearls").

f.2: St Matthew's Gospel: six-line initial with median lines drawn in blue or red; small tripartite grass ornaments follow the contours.

f.69: St Mark's Gospel: approximately seven-line initial with its upper part missing; the intertwined green stem is filled with linear chain-ornament in yellow; the same grass ornament around the letter.

f.175: St John's Gospel: six-line interlaced initial, composed of intricately intertwined stems, with fillings of red and green with beads between the interlaces and the same grass ornament.

f.66v: a tailpiece consisting of a simple wavy line drawn in black with small red tripartite ornaments following the curve delimits the text of St Matthew's Gospel from the Kephalaia to Mark.

Contents:

(f.1) End of a lectionary and beginning of the Kephalaia (up to 43) to St Matthew's Gospel

(ff.2-66v) Gospel according to St Matthew [Ch. i 6-10, i 15 - ii 17 is missing because of the damage at the beginning.]

(ff.66v-67v) Kephalaia to St Mark's Gospel

(ff.67v-69v) Theophylact, Archbishop of Ohrid: Preface to St Mark's Gospel

(ff.69v-111v) Gospel according to St Mark

(ff.111v-113) Kephalaia to St Luke's Gospel

(ff.113v) Theophylact, Archbishop of Ohrid: Preface to St Luke's Gospel [Fragment only; the page is damaged, and one leaf is missing immediately after it.]

(ff.114-174v) Gospel according to St Luke [lacking i 1-12]

(f.174v) Kephalaia to St John's Gospel [Beginning only: two leaves are missing.]

(ff.175-225v) Gospel according to St John [Lacks xviii 37-xix 11: one leaf is missing after f.219.]

(ff.226-230) Synaxarion

(ff.230-232v) Menology [the beginning only, up to January 16th]

Language: Middle Bulgarian, Tărnovo orthography: two jers, two juses; ѧ is used finally, ѧ medially, while ѧ and ѧ seem to be more or less interchangeable.

Inscriptions:

f.226: (: Codex Membranae, initio ac fine mutilatus, | in medio charta Gossipina supliens [sic], nunc folia | universim 231 continet :)

Provenance: written in Moldavia or in one of the Rumanian counties of the Kingdom of Hungary. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836.

Two slips of paper with 19th-century notes accompany the manuscript. The first reads: "Sunt quatuor Evangelia. | cod moldavicus sec.xiv-xv. | folio 8. est finis Evangelii Joannis. | f.10. incipit Matthaeus. | 13. 14 pertinent ad Joannem. | & sic plura folia perperam | sunt posita, quae per otium | quilibet parochus in locum suum | reponere poterit. | praeter Evangelia habet codex, ut solent, | & Synaxarium seu calendarium cum | indicatione lectionum. [in another hand:] Ita cl. Kopitar Biblioth. Caes. Wiennens. Custos. [in a third hand:] Possessor Nicol: Jankovich de Wadass ". There are later pencil additions: "Biblia [illyrica crossed out] novi testa|menti. cod membr. sec. xiv-xv" and "Szláv-Szerb". The second reads: "[crossed out: 34v⁹ 34⁹ (64) Evang. Ioan. non est integrum. [...] Ioan. | desunt.] | Evangelium Mathei et Lucæ initio parum mutilatum | Marci vero & Ioannis integrum. Omnia vero quatuor sunt | in Ordine. | [in another hand:] írva a leveleken van 231 szám. |Tényleg van: 232 levél = 224 azaz 1-26 és 34-231 | kártya | 8 azaz 27, 28, 29, 30, | 31a, 31b, 32, 33 papí|ros | Összesen 232 levél. | 20/11 72"

Boynychich 1878; Jankovich catalogue, №234 (ff.174v-175 are reproduced (reduced), but the accompanying description of the manuscript is extremely inaccurate).

Plate II

Gospels, 16th century (first quarter)

Paper, and also parchment for the opening leaves of each Gospel (ff.1, 63-64, 103, 170, 177). Watermark: scales (fig.3), very similar to Mareş 1203 (1503) and similar to Briquet 2584 (1501); ladder within a circle surmounted by a star (fig.4), similar to Mareş 1507 (1511). In the endpapers and f.74, coat of arms (fig.5).

i+231 leaves; modern stamped foliation [i], 1-231; earlier, deleted foliation 181-218, 178-180 on the present ff.178-218 indicates a previous disordering of the leaves; cyrillic foliation *ā-ṗī* on ff.1-110, not original. Size of leaves: 265×190 mm.

Collation: I² (4 leaves), II-VIII⁸, IX⁸ (-3 ±4.5), X⁸ (±7), XI-XIII⁸, XIV⁸ (-4.5 +1), XV-XXI⁸, XXII⁸ (-8), XXIII⁸ (±1.8), XXIV-XXIX⁸, XXX⁸ (-7 -8). I₁, IX_{4.5}, XIV₄ and XXIII_{1.8} are the parchment leaves. The missing leaves in IX and XXII (but not XXX) involve loss of text, as does the cancel in X, which is a later blank leaf (of the same paper as the flyleaf) replacing one that is missing. I₄ also replaces a lost leaf, but bears the text in a somewhat later hand. I is at present bound as a gathering of 4, but is probably a made-up gathering, as the prolegomena to St Matthew's Gospel are missing, and it is very likely that this gathering too originally had eight leaves. Gatherings signed in the lower outer corner of the first recto and last verso, but only signatures *ē-ē*, *āī-ṗī*, *ḱā-ḱs* survive; the rest are fragmentary or missing altogether.

Layout: 23 ll./p., written area 200×140 mm. Numbers of pericopes and their opening words are indicated in the margins, as are numbers of kephalaia.

Hand: a fine, very clear and elegant semiuncial. The texts of the prolegomena to the Gospels and of the lectionaries are written by the same scribe in a hand slightly smaller than that of the texts of the Gospels themselves, but otherwise identical. Elegant majuscule titles.

Ink: black, faded in places to brownish; red for titles, initials, rubrics and marginalia (apart from numbers of kephalaia). A large red medial point is frequently used for punctuation, in addition to the usual black points and commas. The red ink used for the headpieces, initials and titles at the beginning of the four Gospels (but not of the other sections) is different, and has faded to yellowish brown, and in places even to grey. Elsewhere the red has retained its colour well.

Binding: ornamented brown leather on bevelled boards, 285×195 mm, restored. Four raised bands on the spine with roll-stamped foliage between them; two clasps, one lost. Gold and blind tooling on the centre panel of the upper cover, and traces of gold tooling on the lower cover. On the upper cover a double border, the outer one of Renaissance type, roll-stamped with beaded medallions enclosing men's heads with turbans, helmets and crowns, alternating with linear foliate ornament, cf. Western bindings of the second half of the 16th century. In the inner border roll-stamped rinceau of Renaissance type. A lozenge centre-piece with palmette corners, enclosing an oval medallion with the Crucifixion; five more medallions in the centre panel: another oval one with the Resurrection below the centre-piece, partly overlapping it; two smaller medallions on the left and right with the images respectively of the Virgin with the Child and Christ Pantokrator; the other two bear identical stamps of the Virgin, cf. Laucevičius 1976: 77, №338 (17th century); the Crucifixion is impressed above the central medallion, flanked by two

identical stamps of the crowned Virgin; at the corners of the panel are the Evangelists. On the lower cover the composition is similar, with the Resurrection medallion as centre-piece and below it a rectangular stamp with a three-quarter figure of Christ. Rich foliage fills in the space between the medallions. The edges of the leaves are stained greyish-green at the corners and in the middle. The stamps, repairs to the hinges and trimming of the leaves suggest a seventeenth-century date for the binding. One flyleaf at front.

Condition: generally good, apart from discolouring of the first leaf, and damp-staining at the top of the leaves in the second half of the book. Early repairs to the hinges of some of the leaves, mostly towards the beginning and end of the book. Binding becoming slightly detached.

Decoration: rich, of four big, elaborate headpieces at the Gospels, headbands and initials, all of the Balkan interlaced type, outlined in red. In the headpieces the colour of the outlines has faded to yellow.

f.1: St Matthew's Gospel: a Π -shaped headpiece composed of six intersecting circles formed of vegetal stems and crisscrossed by double stems with endings in form of pointed palmettes; the whole area 100×140 mm; between the endings a small cross-like motif.

f.63: St Mark's Gospel: four intersecting circles, 40×125 mm, crossed and intertwined by stems with small volutes; endings in the form of small branches with buds; on the upper rim the Triumphal Cross inscribed IC XC NI KA .

f.103: St Luke's Gospel: an arch-shaped headpiece of Moldavian pattern, 90×130 mm, with intersecting circles formed of double vegetal stems and crossed by double strips; endings in the form of a branch with an interlaced "bud"; a central interlaced motif above the upper rim.

f.170: St John's Gospel: a Π -shaped headpiece, 108×130 mm, very similar to that on *f.1*.

ff.61, 101, 167, 226: four interlaced headbands, unframed and finely outlined, at the *kephalaia* to Mark, Luke and John, and the Menologion; the intertwined stems form loose loops or heart-shaped figures; a specific motif is a small branch with hanging heart-shaped leaves serving as endings and central motifs. The headband at the Menologion is of intersecting circles crossed by stylised vegetal stems with floral endings.

ff.62, 168: two simple ornamental lines with small floral motifs at the Prefaces.

Four big eight-to eleven-line initials, outlined with red ink, at the Gospels, the biggest one being at St Mark's Gospel; the first three are of the Balkan interlaced type, with some archaic features, while for the last one Byzantine floral and structural elements have been reworked. At the Prefaces three red penwork and pen-flourished initials, the latter with rich floral ornamentation of small wavy leaves and *gemmæ*.

Contents:

(ff.1-60v) Gospel according to St Matthew

(f.61-61v) *Kephalaia* to St Mark's Gospel

(f.62-62v) Theophylact, Archbishop of Ohrid: Preface to St Mark's Gospel [lacking the end]

(ff.63-100v) Gospel according to St Mark

(ff.101-102) *Kephalaia* to St Luke's Gospel

(f.102v) Theophylact, Archbishop of Ohrid: Preface to St Luke's Gospel

(ff.103-166v) Gospel according to St Luke

(f.167-167v) Kephalaia to St John's Gospel

(ff.168-169v) Theophylact, Archbishop of Ohrid: Preface to St John's Gospel [lacking the end]

(ff.170-219) Gospel according to St John

(ff.219v-225v) Synaxarion

(ff.226-231v) Menology, followed by readings for Lent and for sundry occasions [St Sava of Serbia is commemorated on January 14th, and St Simeon of Serbia on February 13th.]

Language: Middle Bulgarian, Tărnovo orthography: two jers, two juses; ѡ is usual finally, and ѣ elsewhere, but ѡ and ѡ are more or less interchangeable.

Inscriptions:

ff.1-9, rectos: + сию книхъ рекомѣю еваѡел[.] || кспнѣ ѡврдѡрмениѣ за ѡпшѣние || грѣхѣ своиѣ
и роднѣ своиѣ || и да ѡ до храмѣ спениа || пресвѣтѣ дѣѣ вохородици || до манастира пѣно[?] ||
рокѣ вѣго ѡѡѡ [1676] маѡѣ дѣ || хти вѣ ѡдалиѡ храмѣ || сѣага вѣди проклатѣ

Provenance: probably written in Moldavia. The inscription may indicate that the manuscript once belonged to the Church of the Dormition at the Monastery of Putna in Moldavia. Purchased in 1910 from Vazul Damjăn (1855-1919), member of the Hungarian parliament for Kőrösbanya (Baia de Criș), from whom MS Fol. Eccl. Slav. 2 was also purchased in the same year.

Despite the shelfmark, the manuscript is in fact a quarto.

Király 1974.

Plates III, 3

Gospels, 16th century (first quarter), with additions from the second half of the century

Paper. Watermark: boar (fig.8), very similar to Mareş 336 (1505); oxhead (fig.9) with serpent above, very similar to Mareş 292 (1511); oxhead with crosier above (fig.10), similar to Laucevičius 1491 (1520), Piccard Ochsenkopf 197 (1505-1509); boar (fig.11), similar to Mareş 339 (1527). In the additional leaves, arms of Olkusz (fig.6), identical with Budka 148 (1573); Jastrzębiec (fig.7), similar to Siniarska-Czaplicka 294-299 (1567-1570), type Mareş 1435-1441 (1567-1578).

i+5+137+1+81+9+i=i+233+i leaves; modern stamped foliation [i], 1-219, [1 unfoliated], 220-232, [233]. Size of leaves: 310×195 mm.

Collation: 5 leaves, I-V¹², VI¹² (±1.12 -3-4), VII¹⁰, VIII¹², IX² (apparently a regular gathering of 12 leaves, but there is certainly one leaf missing after the ninth (f.106)), X-XI¹², XII¹² (9+1), XIII-XIV¹², XV² (6 leaves), XVI¹², XVII¹² (±1.12), XVIII-XIX¹², 9 leaves. VI_{1,12} and XVII_{1,12} evidently replace bifolia lost relatively early in the history of the manuscript, the first, indeed, before it was completed. The first five and last nine leaves are later additions, as is the additional leaf in XII (f.143); they were probably written to supply missing material, though it is not completely impossible that they originally belonged to another manuscript. Unsigned.

Layout: 23 ll./p., written area 235×155 mm. Numbers of pericopes and their opening words are indicated in the margins. Marginal indications of kephalaia are evidently not original. In the additional leaves, 21 or 22 ll./p., written area 225-235×140 mm.

Hand: a rather coarse semiuncial/bookhand; rather crude majuscule titles. The first pair of cancelled leaves (ff.66, 75) seems to have been written by the original scribe later than the rest of this gathering (the ink and paper match those of the later gatherings), but the second (ff.189, 200) is written in a much smaller, more elegant hand. Ff.1-5, 143, 224-232 are written in an elegant light semiuncial; majuscule title on f.143.

Ink: brownish-black, fading to dark brown towards the end of the book. Red for titles, initials, rubrics and marginalia (except for the later kephalaia numbers, which are brown). On ff.1-5, 143, 224-232, black and red, the latter used extensively because of the nature of the text.

Binding: recent, pinkish-brown leather on boards, 305×200 mm; four raised bands on the spine. Blind-stamped border on both covers, consisting of palmette-like motif; a similar motif is stamped between the bands on the spine. Metal cast icon, 48×46 mm in the centre of upper cover, with representation of the Virgin with the Apostles (?) accompanied by the inscription $\overline{MP}$ $\overline{\Theta\zeta}$, on a foliate background. Pastedown and flyleaf of faded wove paper at each end.

Condition: generally poor. Probably one entire gathering lost at the beginning, and perhaps at the end also, replaced with a smaller number of extraneous leaves. Lacunæ at the beginning of each Gospel, suggesting that some decoration may have been removed. The pages at each end, particularly the additional ones, are somewhat tattered and torn. Extensive staining throughout, worming and other damage.

Decoration: crude headpieces and initials, most of them lost with the opening pages of the Gospels, one tailpiece.

f.68: St Mark's Gospel: a rectangular headpiece, 60×140 mm, with thick interlaced stems forming loose loops within the frame and rude vegetal endings; the green coloured interstices are filled with parallel lines drawn in black; a zigzag runs above the interlace; bright yellow, blue, and red stems, parts of them speckled with yellow; brown background. On ff.107 and 176v there are impressions of the now lost headpieces at St Luke's and St John's Gospels.

Two red penwork initials, at St Mark's Gospel and the Preface to St Luke's Gospel, ff.68, 106v; the first one very simple, the second one with foliate finials.

f.176v: a tailpiece at the end of the Preface to St Luke's Gospel, consisting of a pen outlined cross on a postament.

Contents: Gospels, defective, lacking the beginnings of all the Gospels except that of St Mark, and also lacking the lectionaries. The present lectionaries (now also incomplete) were added somewhat later.

(ff.1-5, 143) **Synaxarion** [Incomplete: lacks the material between the fifth Saturday after Easter and the third Thursday after All Saints, and everything after the twelfth Sunday of the Lucan cycle except for the last four lines, which appear at the beginning of f.143.]

(f.143-143v) **Kephalaia to St Matthew's Gospel** [1-47]

(ff.6-66v) **Gospel according to St Matthew** [Lacks the beginning (up to ch.1 v.17).]

(f.67-67v) **Kephalaia to St Mark's Gospel** [The end is missing, as is the Preface: two leaves are lost after f.67.]

(ff.68-105) **Gospel according to St Mark**

(ff.105-106v) **Kephalaia to St Luke's Gospel**

(f.106v) Theophylact, Archbishop of Ohrid: **Preface to St Luke's Gospel** [The first five lines only: there is apparently one leaf missing.]

(f.107-173v) **Gospel according to St Luke** [Lacks the beginning (up to ch.1, v.5).]

(ff.173v-174) **Kephalaia to St John's Gospel**

(ff.174-176v) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(ff.177-223) **Gospel according to St John** [Lacks the beginning (up to ch.3, v.24): there is a lacuna of six leaves.]

(f.223v-232) **Menology** [Of the original manuscript, the beginning only (to September 8th) is present, on f.223v: after a short gap (up to September 21st), the remaining leaves continue the menology, followed by lectionaries for Lent and for sundry occasions. F.232v was originally blank.]

Language: Church Slavonic, partly following Târnovo orthographic norms but with distinct East Slavonic elements.

Inscriptions:

f.2v: **ⲁⲪⲱⲙ**

f.60: Kocska | Kocska | Szalasi | Pap | Mih[...]

f.61: Kocska | Szalas Pap | Mihaly Isten

f.61v: Kocska | Szalas | Pap | Mihaly

f.98v: Помошь моя ѿ г҃да сотворшего нбо и землю [Similar inscriptions appear on ff.123, 135v, 136v, 137v, 138v, 139v, 140v, 144v, 145 and 146v.]

f.101v: okuli omnyum minden mindenik szeme

ff.103v-104: szolgalok [...] uramnak

f.130: косинѣ косинки^и дѣкъмо[.] ми[.] мѣка[?..]

ff.170v: tegnap elveszett

ff.175v: Eunnepnap tegnap tegnap

f.189v: тота кнїга писана єсть рокѣ | Божого перва дхм | *Ista librum Skribptum est | anno | 1640 | 1640* [NB this leaf is additional, and the hand of the inscription is not that of the scribe of this leaf, nor of the book as a whole.]

passim: [a number of short and illegible inscriptions throughout the book, apparently of the same trivial nature as those that can still be read; in addition, a few words here and there copied out from the text]

f.232v: С҃ѣ Євѣлїе Попѣ Поховски^ѣ Я [...] ни^ѣ нѣкѣ^ѣто неѡдали^ѣ. и ѡ хр҃а[...]^ѣной Мѣрѣ параскеви^ѣ, Я[.] | Кто Єгѡ вкраде^ѣ то прокла^ѣ анаѣ^ѣма гарамифа спи^ѣ ро^ѣ вѣк | дх^ѣи [1640] велїкѣ по^ѣ

f.232v: Дне встѣ^ѣ и пѣвати гробѣ^ѣ знакѣ^ѣ не поѣ[...]^ѣ соѣ^ѣ за хмари выни^ѣ неясно. тѣ^ѣ страже^ѣве помѣ^ѣли иже было стра^ѣно

f.232v: С҃ле смотре вѣ^ѣте ѡ вѣка хѣ^ѣ вѣ^ѣ пострада | ради улѣка. древле попо^ѣшагосѣ а^ѣдама и змїи^ѣ сов[.]тѣ^ѣ по^ѣлѣжаше смѣ^ѣти хѣ^ѣы товы ѡвѣ^ѣте. О в[...]^ѣ ѹе милосѣ^ѣднѣ^ѣ бѣ^ѣ не хотѣ^ѣ прѣ^ѣрѣ^ѣти. вѣ^ѣно[...]^ѣ смѣ^ѣти^ѣ ѹловекѣ^ѣ о^ѣумрѣ^ѣти. ради дрѣв[...]^ѣ | на дрѣвѣ^ѣ сѣ^ѣ распинаѣ^ѣ. и егѣже прѣ^ѣстѣ^ѣп[...]^ѣнїемѣ^ѣ никоимѣ^ѣ сѣ^ѣ не стинаѣ^ѣ. глаголющїе [...] мои еси ты сѣ^ѣс^ѣ созданию. хоцїсѣ^ѣ тѣ^ѣа про^ѣвести ко ѡ^ѣцѣ^ѣ в^ѣпознанию. ѡ бѣ^ѣ те[...]^ѣ | ради изволи родитисѣ^ѣ сѣ^ѣи^ѣрѣ^ѣ в[...]^ѣ | сити ко крѣ^ѣтѣ^ѣ пригвозд[ит]исѣ^ѣ

Provenance: both the original manuscript and the additional leaves were written in the Ruthenian area. Acquired in 1952 together with a large quantity of other material.

Plates 4, 5

Gospels, 16th century (second quarter) with 17th-century additions

Paper. Watermark: fleur-de-lys (fig.12), very similar to Briquet 7146 (1524), Budka 17 (1528) and Siniarska-Czaplicka 7 (1529); cross (fig.13), very similar to Budka 5 (1526), Siniarska-Czaplicka 125 (1530), Mareş 1372 (1528); boar (fig.14), very similar to Briquet 13576 (1526), Mareş 340 (1527); boar (fig.15), very similar to Mareş 341 (1528); boar (fig.16), very similar to Mareş 342 (1531); in the newer section, crowned W (fig.17), similar to Laucevičius 3331 (1672); horn within a circle with letter B above (fig.18); coat of arms (fig.19). In the endpapers, coat of arms (fig.20).

i+163+38+84+i=i+285+i leaves; modern stamped foliation, [i], 1-171, 171-284, [285]. Size of leaves: 305×195 mm.

Collation: I¹ (7 leaves), II-V¹², VI¹² (-6), VII-VIII¹², IX⁸ (-8), X-XIII¹², XIV² (7 leaves), XV² (10 leaves, the 7th a cancel), XVI¹ (1 leaf (signed +)), XVII¹² (-1 -2), XVIII-XIX¹², XX² (4 leaves), XXI² (5 leaves), XXII-XXIII¹², XXIV¹² (-10), XXV¹², XXVI-XXVII¹⁰, XXVIII¹². Gatherings XVII-XX (ff.164-200v) are additional. Most gatherings signed (apart from XVII-XX) centrally in the upper margin of the first recto, +.

Layout: 20 ll./p., written area 200×130 mm, except for ff.164-200v: 24 ll./p., written area 235×140 mm. Pericopes and their opening words are indicated in the margins, as are kephalaia.

Hand: semiuncial, four hands. 1. (ff.1-97, 201-217) somewhat irregular script, x-height 5 mm; 2. (ff.98-163v) regular script by a practised hand, slightly sloping to the left, x-height 5 mm; 3. (ff.164-200v), smaller, regular script by a later hand, slightly sloping to the right, x-height 3-4 mm; 4. (ff.218-284v) practised, fluent hand using a thick pen, x-height 5 mm. Majuscule titles. While the first, second and fourth scribes write the same general style of large heavy semiuncial, the scribe of the additional leaves belongs to a very different tradition.

Ink: blackish-brown for scribes 1 and 2, grey for scribe 3, and black for scribe 4. Red used for the titles, rubrics, marginalia (except for numbers of kephalaia) and the small initials within the text.

Binding: brown ornamented leather on boards, 320×200 mm, restored. New spine with four raised bands, two new clasps. Blind tooling with traces of gold tooling on the upper cover. Ornamental borders enclosing the centre panel on the upper cover; its centre-piece is a medallion with the Crucifixion within a complicated strap-frame; for a very similar if not identical stamp cf. Simoni 1903, plate XXXI, 43 (17th century). Above and below it, overlapping the border, two round medallions, both bearing an image of the Old Testament Trinity surrounded by the inscription *ОУУРЕКАА ПАТРИАРХЪ СТРАННЫА ✱ ОУУРЕДИ ЛІКСТО УІЛОБІВЪ ВОГЪ*; on the left and right six smaller medallions with repeating images of the Resurrection, the Virgin and Child enthroned, and one more, very faint (Deesis?); corner stamps with the Evangelists. On the lower cover the same pattern but with another image (a standing figure, now very faint), in the central medallion; the round medallion below bears the image of David seated. All free space is stamped with floral motifs of Renaissance type. Ruthenian bindings of the same general pattern are known from the late

16th century, so the binding could be contemporary, or it may date from the restoration when ff.164-200 were replaced. One modern flyleaf at each end.

Condition: severe staining in places on ff.117-144 and especially ff.201-211; ff.212, 278 badly torn; some leaves missing at both front and back. Ff.164-200 are later, and evidently replace leaves damaged early in the manuscript's history.

Decoration: headpieces and initials of the Balkan interlaced type, outlined in red, at the Gospels. The page design with borders belongs to the sixteenth-century Ukrainian tradition of book illumination. The headpiece at St Luke's Gospel is missing, together with the beginning of the text.

f.8: St Matthew's Gospel: three intersecting circles formed by double vegetal stems criss-crossed at their centres, with large half-leaf endings and green, yellow, and brown background, the whole area 80×150 mm.

f.98: St Mark's Gospel: a framed panel, 80×123 mm, with three intersecting circles of double vegetal stems, intertwining in cross-like figures at the centres; red tinted and hatched background; classical rinceaux of half-palmettes in the upper border of the frame and a rude interlaced motif in the lower one.

f.218: St John's Gospel: three intersecting circles similar to those on *f.8*, with large asymmetrical foliate endings, the whole area 90×120 mm; red tinted and hatched background.

Three big six-line initials, of thick interlaced stems; that on *f.8* is coloured in yellow and green.

f.8: a foliate border in the lower and right-hand margins with two big buds and a tulip-like flower from which a long tendril starts; green, yellow, and red-brown colours, the whole pattern similar to Zapasko 1960: fig. 42 (16th century).

A primitive drawing of the Virgin in the margin of *f.117v*, and by the same hand in the margin of *f.118* the Crucifixion represented as a cross with human head and hands.

Contents:

(ff.1-3v) **Synaxarion** [fragment: from the 15th Thursday after All Saints to the 16th Friday of the Lucan cycle only]

(*f.4*) **Kephalaia to St Matthew's Gospel** [the last five lines only]

(ff.4-7) Theophylact, Archbishop of Ohrid: **Preface to St Matthew's Gospel**

(*f.7v*) [blank]

(ff.8-94) **Gospel according to St Matthew**

(ff.94v-95v) **Kephalaia to St Mark's Gospel**

(ff.95v-97) Theophylact, Archbishop of Ohrid: **Preface to St Mark's Gospel**

(*f.97v*) [Originally blank: a later hand has added liturgical instructions for 6th, 7th, 11th, 12th, 14th, 16th January.]

(ff.98-152) **Gospel according to St Mark**

(*f.152-152v*) **Kephalaia to St Luke's Gospel** [lacking the end]

(ff.153-214) **Gospel according to St Luke** [lacking the beginning (before ch.1, v.10)]

(*f.214v*) **Kephalaia to St John's Gospel**

(ff.215-217) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(*f.217v*) [Originally blank: the same hand as on *f.97v* has added liturgical instructions]

for Sunday before the Nativity, 24th-30th December, 1st January, Saturday and Sunday before Theophany.]

Language: Church Slavonic; the orthography largely follows the Tărnovo norms, but confusion of **Ѧ** and **Ѧ̑**, **ѧ** and **ѧ̑** is frequent.

Gospels and fragment of Epistles, 1553

Paper. Watermark: boar (fig.21), identical to Mareş 357 (1553); boar (fig.22), very similar to Mareş 355 (1553). Ff.1-6 are of different paper. In the endpapers, coat of arms (fig.20). 4+2+251 leaves; modern stamped foliation, 1-257. Size of leaves: 300×190 mm.

Collation: 4 leaves, 2 leaves, I¹²(-1 -2 -11), II-XIX¹², XX¹²(-11), XXI¹⁰, XXII²(5 leaves). The present ff.1-6 are fragments of other manuscripts. Most gatherings are signed + centrally in the upper margin of the first recto. There is a signature € in the lower left hand corner of f.63v, and traces of signatures in a similar position on ff.159v, 171v, 183v, 219v and 231v, of which the first, second and last were evidently ѿ, ѿ, ѿ. Although the gathering represented by the present ff.7-15 would have been numbered as the first in this sequence, it would appear that there was originally material before it, of which the present ff.253 and 256 may have been part, but this is not likely to have been sufficient in extent to form a gathering of twelve leaves.

[FIRST PART, FF. I-4]

Layout: 21 ll./p., written area 200×140 mm. Pericopes and their opening words are indicated in the margins.

Hand: an elegant semiuncial.

Ink: black; red for titles, initials and marginalia.

[SECOND PART, FF. 5-6]

Layout: 24 ll./p., written area 250×145 mm.

Hand: a fairly vigorous and freely handled bookhand.

Ink: black; red for title and initials.

[THIRD PART, FF.7-257]

Layout: 22 ruled ll./p., written area 230×140 mm; on ff.117v-118v, 253 (lists of kephalaia), 247-252v (menology), 24 ll./p., written area 250×160 mm; on ff.254-255v, 257, two cols./p., 25 ll./col., written area 250-260×140 mm; on f.256 two cols./p., 24 ll./col., written area 255×140 mm. Pericopes and their openings are indicated in the margins, as are numbers of kephalaia.

Hand: a large, clear, but not too formal semiuncial/bookhand. The size of the letters and thickness of the penstrokes differ at different parts of the manuscript, but since there is never any clear discontinuity, and the colophon appears to indicate only one scribe, it is probably a single rather variable hand.

Ink: black; red for titles, initials and marginalia, except for numbers of kephalaia, which are black.

Binding: modern, brown leather on boards, 310×210 mm, flat spine with five raised bands. Some old paper with fragments of a coloured woodcut is preserved inside the upper and lower covers. The original binding is kept in the Library's binding collection.

Condition: rebound and restored, particularly at the end, where the leaves were quite severely damaged.

ff. 7, 78, 119v, 194: four rectangular headpieces, at the Gospels; all are of the same simple pattern, composed of tightly intertwined ribbons, outlined with black or red, with black or red beads at the intersecting points, differing stylistically from the initials.

f7: a ten-line initial with red outlines, a yellow median line and blue fillings at the intersecting points; at the bottom four small tripartite “grass” motifs, typical of Moldavian illumination, coloured in blue-green.

ff.5, 76v, 118v, 191v: red penwork initials at the Prefaces with simple decoration of large wavy vegetal ornaments, buds and tendrils.

Red penwork initials of a smaller size at the readings, occasionally ornamented with vegetal motifs.

(ff.1-4) A fragment of a continuous text of the Acts and Epistles, containing the end of the preface to the Second Epistle of Peter, II Peter i.1-16 and I John ii.2-iii.2—evidently two bifolia from a larger gathering.

(ff.5-6) Theophylact, Archbishop of Ohrid: **Preface to St Matthew's Gospel** [lacking the end]

(ff.75v-76v) Kephalaia to St Mark's Gospel

(ff.76v-77v) Theophylact, Archbishop of Ohrid: Preface to St Mark's Gospel

(ff.78-117) Gospel according to St Mark

(ff.117v-118v) Kephalaia to St Luke's Gospel

(ff.118v-119) Theophylact, Archbishop of Ohrid: **Preface to St Luke's Gospel**

(ff.119v-191) Gospel according to St Luke

(ff.191-191v) Kephalaia to St John's Gospel

(ff.191v-193) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(f.193v) [blank]

(ff.194-246) Gospel according to St John

(f.246v) [blank]

(ff.247-254) **Menology** [St Sava of Serbia is commemorated on 14th January and St Simeon of Serbia on 13th February. F.253 is misplaced here. It contains the end of the list of kephalaia to St Matthew's Gospel and presumably originally belonged at the beginning of the book.]

(ff.254-257) **Lectionary for Lent and for sundry occasions, followed by Lectionary of Gospels and Epistles** [F.256 is misplaced here. It contains a table of lessons from the Sunday of All Saints to the 14th Thursday thereafter, and presumably originally belonged at the beginning of the book.]

(ff.257v) **Colophon:** [...] б. р. ш. т. л. б. д. | [...] з. л. к. ц. рѣ^а заацѣ еѣ [...] шн. а ꙗварѣ

f.207: Admodum Reverende Dno Marheæ [?] Theodorovics Parocho | Græci Ritus
unitorum Zaricsiensis vigilantissimo | mihique Dno & Patrono Colendissimo | Zaricsó.

f.234: TTTT

f.246v: Благословенный тотъ чловек што препиѣ што ма колевекъ

f.246v: Господи! не постави сія словеса нещастникови во грѣхъ, не | зналъ ибо
онъ когда что творить - молитва | В.Медвецкого Пароха | со года 1867.

f.246v: Agnus Dei qui tollis pecata Mundi parce nobis Domine

Provenance: written in the Ruthenian area, as were the extraneous leaves. Myrča (Mircse, Mércse) and Zaričeve (Zaricsó, Drugetháza), mentioned in the inscriptions, are villages in the Velykyj Bereznyj region of the Transcarpathian oblast' of the Ukraine (formerly Bereznai járás, Ung vármegye); the former is mentioned also in inscriptions in MS Fol. Eccl. Slav. 7. One of fourteen manuscripts donated by Antal Hodinka in 1904.

Plates 7, 8

Gospels, 16th century (middle)

Paper. Watermark: boar (fig.23), similar to Laucevičius 3695 (1545); boar (fig.24), similar to Laucevičius 3658 (1554); boar (fig.25), similar to Lichačev 443 (1555). In the penultimate endpaper (f.293) hart (fig.26), type Piccard Hirsch 853-856 or 879-883 (1587-1651).

292+ii leaves; modern stamped foliation, 1-294. Ff.293-4 are evidently old flyleaves (probably dating from the first half of the seventeenth century), but are of a different paper from the pastedowns. Size of leaves: 280×190 mm.

Collation: I⁸, II², III-XIV¹², XV¹²(-9), XVI-XXV¹², XXVI¹⁰(-8-9-10). The missing leaf in XV involves no loss of text. XXII_{1,2} has been misbound inside out as the outermost bifolium of XXIII, so that the present f.261 should in fact come between ff.237 and 238. Later signatures 4-6 have been added in the lower margins, but they do not always correspond to reality.

Layout: 20 ruled ll./p., written area 210×140 mm. Kephalaia, and numbers of pericopes and their opening words, are indicated in the margins. Frequent running titles consisting of the abbreviated name of the evangelist in the top outer margin, but often lost through trimming during binding.

Hand: large regular semiuncial/bookhands; there seem to be at least two hands, but there is no clear discontinuity between the two. In the middle of the book there is some variability, possibly the result of the activity of several scribes, possibly of one scribe's attempts to accommodate his hand to the other's.

Ink: blackish-brown; red for titles, initials, rubrics and marginalia, except for the numbers of kephalaia in the margins, which are written in the same ink as the body of the text.

Binding: ornamented brown leather on bevelled boards, 298×198 mm; restored. Sewn on four cords with raised bands on the spine; two new clasps. Gold and blind tooling. On the upper cover a roll-stamped frame of Renaissance vegetal motifs between an outer border of a repeating "bird's-eye" motif and an inner border of linear cresting; the centre-piece is an oval medallion with the Crucifixion; four smaller almond-shaped medallions bearing the same scene are grouped around it; another two almond-shaped ones above and below the centre-piece bear respectively the representations of the Crucifixion and the Virgin with the Child; on the left and right two oval medallions are stamped each with a bust of St Nicholas(?); the corners with complicated strip frames have the images of the Evangelists with their symbols and captions stamped in reverse with cyrillic letters. All the images are very plain. The space between the medallions is filled in by a scroll with small round flowers. On the lower cover a narrow "bird's-eye" border frames the centre panel stamped at the corners with floral motifs. The centre-piece is the same almond-shaped medallion with the Virgin and Child as on the upper cover. The edges of the pages are stained green. The binding is very possibly from the seventeenth century.

Decoration: headpieces and initials of the Balkan interlaced type with archaic patterns at the Gospels, outlined in red-orange ink. Red penwork initials of the Neo-Byzantine type at the Synaxarion and Prefaces.

f.14: St Matthew's Gospel: a headpiece of three big intersecting double circles of thick

vegetal stems with large floral endings of rude, irregular shape, the area of the whole 82×124 mm.

f.90: St Mark's Gospel: a headpiece of three thick vertical stems on a common base, each formed of three big knots with a cross on top, the area of the whole 85×135 mm; the middle cross is bigger, with the inscription **ІС ХС** | **НН КЯ**. Around it are more letters: **ІН ІІ** | **Ї Н** | **МЛ РБ**; a large floral ending rises from the lower right corner; reddish-orange colour in the interstices.

f.139: St Luke's Gospel: a panel (70×130 mm) composed of tightly intertwined ribbons with a knot above the upper rim; floral endings of irregular shape.

f.220: St John's Gospel: an interlaced composition depicting a cross, 76×126 mm; two large half-leaves at the upper corners; inscriptions around the cross read **ІС ХС** | **ІН ІІ** | **ІС ХС** | **НН КЯ** | **Б Ц Д Х** | **Б Ц Д Х** | **Б Ц Д Х** | **Б Ц Д Х**.

Red majuscule titles with *vjaz'* and simple ornamentation of small gemmæ and leaves; size varies between 15 and 38 mm.

Four big interlaced initials of varying size – eight, nine, 7½, and 5½ lines respectively; the initial on *f.220* is of archaic pattern, constructed of a plain tight interlace; the rest combine interlaces with floral motifs and volutes. The red initials are of varying size, decorated with leaves and tendrils, dots and short lines. The archaising interlaced patterns resemble South Slavonic manuscripts of the 16th century, cf. the earliest part of MS RA 1 at the Library of Serbian Orthodox Eparchy of Buda in Szentendre, Sindik, Grozdanović-Pajić, Mano-Zisi 1991: 129-131, 286.

Contents:

(ff.1-9v) **Synaxarion**

(ff.9v-11) **Kephalaia to St Matthew's Gospel**

(ff.11-13v) Theophylact, Archbishop of Ohrid: **Preface to St Matthew's Gospel**

(ff.14-86v) **Gospel according to St Matthew**

(ff.86v-87v) **Kephalaia to St Mark's Gospel**

(ff.87v-89) Theophylact, Archbishop of Ohrid: **Preface to St Mark's Gospel**

(f.89v) [blank]

(ff.90-135v) **Gospel according to St Mark**

(ff.136-137v) **Kephalaia to St Luke's Gospel**

(ff.137v-138v) Theophylact, Archbishop of Ohrid: **Preface to St Luke's Gospel**

(ff.139-216v) **Gospel according to St Luke**

(ff.216v-217) **Kephalaia to St John's Gospel**

(ff.217-219) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(f.219v) [blank]

(ff.220-278v) **Gospel according to St John**

(ff.279-287) **Menology**

(ff.287-290v) **Lectionary for Lent and for sundry occasions**

(ff.291-292) **Lectionary of Gospels and Epistles**

Language: Church Slavonic, following Middle Bulgarian Tărnovo orthographic norms but with clear East Slavonic features.

Inscriptions:

f.1: МЕШКАНИНЪ СТАНЬКО

f.1v: [...]їѣ ѱзы разрѣшаю

ff.12v-14: Сѣл книга рекомаѣ Евангеліе || цркви Мѣуанской яще | Кто бы ю ѿдалилъ ѿ цркви || той да вѣдетъ клятѣ | на немѣ юже ѿцѣ сѣний || оузаконили

f.14: контрикто [?]

f.87v: Сотвори[?...] І невинною его Мзкою

[illegible]

f.89v: и списа^ѿ рабѣ вжи лоука роука его^ѿ ла^ѿ | и з моли^ѿтѣ стѣ^ѿ ѿцѣ наши^ѿ ги^ѿ ис | сѣе вжи
помилоу^ѿ на^ѿ

f.89v: **Ma** | тѣи | кленикѣ | которо | мѣ се | до по | рѣуило | ѣ | дала | оу | мере | сиц | кѣ | межи | вѣст | клани | лѣжкоу | ѿ | пото | ка до | верха | межи | рѣками | лѣка | на | пять | возвѣ | загорова | и вѣжеки | ѿ | запосто^а | на | два | возы | сѣна | балажѣ | + | мацко | + | грицен [?] | косенно | ладарѣ | аврѣли [?]

f.90: [illegible]

f.138v: Похвали ер҃салиме г҃да хвали б҃га сионе

f.198: [illegible]

f.219v: сию книгѣ дав' исправати за ѿпущение грѣховеѣ вѣлажѣ юнѣ и своею | женою и с' |
 федею и з матѣрѣм' и своим' | братом' и з потомѣсвом' и федею | мѣста мана днѣа к' хзг [??] |
 за ѿѿа матѣрѣа

f.264v: восита во срца^x

f.290v: зѣлѣи црковнѣи на вышнихъ вѣкъ | оу матѣювци лажъ цѣлый | сего вѣкъ волота [...] лажокъ | оу поли три зѣлѣи и прок[...]дъ | псѣ горпкѣи пѣтъ зѣла и лѣка | на мочари конецъ зѣлѣи на три во[з]ы лѣка мижѣи рѣками | на три возы оу мрецецѣ

f.292: ПО БЛОДАТИ БЖИ, зволениѣ ѿца поспѣшениѣ стого дѣа | кѡпиль сию, вжественюу
книгъ еѡли, блгоучевѣ м(оу)жъ дѣко | ромѡчинъ василевѣтъ за бѣ златѣ за пана его
милости. | гсмени аноша[.] и даль ей до цркве. стѣхъ бесрервернѣ | козмы. и демана оу селѣ
мирьуѣ сщениомъ ереови | игнатіови. жи вы на немъ пи^а за его дѣшѣ. и за его ро^у(т)или |
дѣбѣ. кто бы порѣши^и сию книгъ ѿ цркве той проклѡ^в боу|дѣ анафема. и списавъ си^и листь.
рокъ вжего | дѣхад [1634] лѣта мѣѣ марьята | во днь б | и списѣ его рабъ вжи ерѣ игнатий |
и рѣка его власнаѣ

f.292v: Вина книга господина Оица ингнатїа | лируїньского повинѣ ба просити | за того
що єи Коупилъ

f.292v: великоднѣ хлѣбѣ иванѣ | мигашотѣ. влѣдѣ . мигашѣ | стѣцѣ . игнаѣ . дѣдѣ . павлика .
матѣ . петро . фѣдорѣ . анѣдри | грицѣ . маренѣка . фѣдорѣ | стѣдѣ . влѣдѣ недѣ . тилинѣко .
[.]ирѣкѣ вasilѣ . идѣдѣко . иванѣ . [н]и гнаѣ . ми хало . анѣдри . недѣ . костѣ . стѣцѣ . вasilѣ . грицѣ .
иванѣ . вasilѣ . станѣко . | лазорѣ . настѣа . кани[...] | иванѣ . фѣдорѣ . иванѣ | вasilѣцѣ .
юрѣко . | вѣкѣски.

ff.293v-294: За его милости архидиакона | Иерениа гдменганскаго повино|сти Іерейски
 которин тѣтъ ѿписа|санин за крѣстины зѣ гроши за вѣнчана три марташѣ за по|грѣбѣ ꙗ
 марташѣ хлѣбѣ велико|нин Ирѣтанын двѣ мѣрѣн вѣса. | за города пѣ^а хижѣ зѣлѣ оу горѣхъ |
 шитѣ на мочари бѣ и на^ава возы | сѣна при тыхъ земли и лѣка ме|жи рѣками лѣжокъ оу мерцко^а
 добѣ|ха на вышне мочари на три возы | сѣна и пѣ зѣлѣ..... | оу поли ꙗ зѣлѣ проиуѣта бѣ и
 кѣтъ | оу мѣтѣвѣцѣи на хотари по боло|то на нижномъ бока | замѣто^а лѣзокъ на кривѣла|хъ
 ꙗ зѣлѣ на верши^а на || I мѣрокъ вѣса то^а | было при старихъ лѣднѣ | балажѣ старин ꙗ[...]
 мацко балажѣ

f.294v: [illegible]

Provenance: written in the Ruthenian area. The village of Myrča (Mircse, Mércse) is in the Velykyj Bereznyj region of the Transcarpathian oblast' of the Ukraine (formerly Bereznai járás, Ung vármegye); Mátyócz is Maťovské Vojkovce (okr. Michalovce) and Mocsár is Močarany (now part of Michalovce) in present-day Slovakia. Myrča is also mentioned in inscriptions in Fol. Eccl. Slav. 11. One of 14 manuscripts donated by Antal Hodinka in 1904. Restored in 1988 by Zsuzsanna Tóth. At this time 173 small fragments of paper were removed from the binding, and are now kept separately under the shelfmark B72. The fragments bear text, both manuscript and printed, in German, Latin, Slavonic, Hungarian and English. As far as it is possible to tell from such fragmentary texts, they appear to date from the late seventeenth or early eighteenth centuries. Photographs of the manuscript at the time of its restoration are kept separately in the restoration department of the library.

Plate 9

Gospels, 16th century (middle)

Paper. Watermark: boar (fig.27), identical to Mareş 362 (1558); boar (fig.28), identical to Mareş 363 (1558); coat of arms (fig.29), very similar to Mareş 401 (1557), similar to Laucevičius 3604 (1557). In the endpapers, coat of arms (fig.20).

i+328+i leaves; modern stamped foliation [i], 1-328, [329]. Size of leaves: 320×200 mm.

Collation: I¹²(-1), II-VI¹², VII¹²(4+2), VIII¹⁰, IX-X¹², XI¹²(-7), XII¹²(6+2), XIII¹²(-11), XIV-XX¹², XXI¹⁴, XXII-XXV¹², XXVI¹²(-12), XXVII¹²(-1.12), 6 leaves. There are signatures in the lower margin, level with the outer edge of the text, on the first recto and last verso of the gatherings, but most have been lost due to damage to the edges of the leaves; the first surviving one is ѿ' on f.325 (originally the first leaf of I), and the last is ѿ' on f.227v (XIX₁₂). Of the additional leaves in VII, f.76 is the original XXVII₁₂ and belongs after f.322, and f.77 (which is bound back to front) is the first leaf of the lectionary which originally came at the front of the book. The additional leaves in XII (which are bound upside-down) are the original XXVII₁ and XXVI₁₂ and should come between ff.312 and 313, of which the latter is bound back to front. Of the six leaves at the end, ff.323, 324 and 326 are the first three leaves of the next gathering, while ff.325, 327 and 328 belong at the front of the book.

Layout: 20 ruled ll./p., written area 215×130 mm. Pericopes and their opening words are indicated in the margins, as are kephalaia.

Hand: a very clear, regular and conservative semiuncial.

Ink: brown to brownish-black, less dark in the earlier pages of the book; red for titles, initials, rubrics and marginalia (except for numbers of kephalaia).

Binding: modern, half-bound over green marbled paper on cardboard, 330×205 mm; one modern flyleaf at each end.

Condition: restored, in particular repairing damage to the edges of the leaves in the outer sections of the book.

Decoration: four red penwork headpieces at the Gospels and initials of two types; the greater part of the decoration uses Balkan interlaced ornament. The incised tracing of the headpieces is visible.

f.5: St Matthew's Gospel: a panel, 70×135 mm, in which stylised vegetal stems form four big intersecting ellipses; red interstices; at the centre of the upper edge there is a composition of the Cross with the Instruments of the Passion, accompanied by the letters **ІО ХГ НІКІ** and to either side of this **К**^ѿ and **ѿ**^ѿ (i.e. **КОПІЕ, ѿРЪСѦТЬ**).

f.96: St Mark's Gospel: a panel, 69×123 mm, of small intersecting circles in five rows, whose intertwined stems end in the lower part in complicated cut leaves combined with a small trefoil and tendrils; a central tulip-like interlaced motif above the upper rim.

f.155: St Luke's Gospel: four intersecting circles in a frame (46×121 mm) crisscrossed by vegetal stems, with red interstices.

f.254: St John's Gospel: four circles in a frame (51×124 mm) composed of intertwined, stylised vegetal stems with red interstices.

Four interlaced initials, at the Gospels; all are composed of thick, tightly intertwined vegetal stems shaded in parts with short lines; the largest initial, at St Mark's Gospel, is of the same height (100 mm or nine lines) as the text-column; the rest are five to six lines high. Smaller red initials of the Neo-Byzantine type, with simple vegetal or *f*-shaped motifs, at the Prefaces.

f.253: роукъ паѣ | ѿкрещено стасово василий ѿаннѣарїа 2

Provenance: written in the Ruthenian area. The village mentioned in the inscription on f.8 is evidently Strojne (Malmos) in the former Bereg county, now the Svaljava region of the Transcarpathian oblast' of the Ukraine. One of 14 manuscripts donated by Antal Hodinka in 1904.

Plate 10

Gospels, 16th century (third quarter)

Paper. Watermark: boar (fig.30), very similar to Mareş 636 (1558); boar (fig.31), similar to Laucevičius 3702 (1556); boar (fig.32), similar to Briquet 13580 (1556-60); boar (fig.33), similar to Laucevičius 3684 (1560). In the flyleaves, oak-twig (fig.34), also found in the endpapers of Fol. Eccl. Slav. 10 and 16.

i+292+i leaves; modern stamped foliation, [i], 1-47, [1 unfoliated], 48-291, [292]. Size of leaves: 315×205 mm.

Collation: I¹²(-1-2), II¹²(±5), III-VII¹², VIII¹²(±11), IX-X¹², XI¹⁰, XII¹², XIII¹²(±4), XIV-XIX¹², XX¹²(±2), XXI-XXIV¹², XXV¹⁰(-9-10). The cancels are the leaves which bear the miniatures. Gatherings signed in the bottom left-hand corner of the last verso: legible are signatures *ѐ, ал, вл, ел, сл, фл*, on ff.57v, 127v, 139v, 175v, 187v and 223v respectively. There are also traces of signatures on ff.22v, 46v, 69v, 93v, 117v, 151v, 163v, 199v and 211v.

Layout: 20 ruled ll./p., written area 200×130 mm, except on ff.284-286v, which have 25 ruled ll./p., written area 225×145 mm. Kephalaia, and numbers of pericopes and their opening words, are indicated in the margins. There are frequent but irregular running titles consisting of the abbreviated name of the evangelist.

Hand: a large, regular semiuncial/bookhand. Majuscule titles.

Ink: brownish-black; red for titles, initials, rubrics and marginalia, except for the numbers of kephalaia in the margins, which are written in the same black ink as the body of the text.

Binding: ornamented leather on bevelled boards, 330×215 mm, restored; four raised bands on the flat spine; remains of two clasps. Gold and blind tooling on the upper cover, blind tooling on the lower. The upper cover framed by roll-stamped cresting terminating in floral endings (similar to that on Fol. Eccl. Slav. 9); deeply-impressed centre-piece of the Crucifixion on an architectural background within a complicated strip frame, 125×85 mm; around it six oval medallions with alternating stamps of the Virgin and Child enthroned and Christ enthroned; smaller eight-sided medallions between them bear images of St Nicholas and St Michael, alternating. At the angles are the Evangelists within complicated strip frames, with captions. The free space is stamped with linear floral ornament. On the lower cover a similar composition, with the Second Coming as centre-piece; the small medallions beneath the central one are replaced here by crowned heraldic lions. On the spine a floral motif similar to that on the front cover is impressed between the raised bands. Edges of the leaves stained green. Binding probably contemporary with the book-block and re sewn, or made in the 17th century, cf. Fol. Eccl. Slav. 1 and 3. One modern flyleaf at each end.

Decoration: rich, of four full-page miniatures of the Evangelists, each preceding the appropriate Gospel, four headpieces outlined in red or orange-red ink at the Gospels, representing a variety of Balkan interlaced ornament, and initials in red ink.

f.15v: red-framed full-page miniature, 275×175 mm, with Matthew seated, writing in a book on his left knee, against an architectural background; red halo, red chiton with green himation over it, red socks; the face is outlined in brown and modelled in red, ochre and white; a semi-circular bench painted pink; the buildings in the background are

three-dimensionally rendered and coloured pink and blue; the figure is set on a yellow background and ochre terrain with green grass.

f.92v: red-framed full-page miniature at the beginning of St Mark's Gospel, 281×182 mm, identical in composition and stylistic features to the previous one; the evangelist is clothed in a green chiton with pink himation over it.

f.143v: the same pattern, 288×145 mm; pink chiton and green himation.

f.225v: a similar pattern, 285×175 mm, with John on Patmos, seated, with a book on his knee and his head turned towards the sky; the setting is a mountain landscape, coloured green and blue.

f.16: a lattice, each ribbon with a black median line; three large half-leaves as endings, the whole area 90×135 mm; on the upper rim a central composition with the Cross accompanied by the instruments of the Passion and the inscription **ІС ХС Н Р**.

f.93: a framed panel 45×125 mm, with an interlaced motif of thick stems within, drawn on a yellow background; two large half-leaves at the upper corners and two small floral motifs at the lower ones; a central composition above the upper rim with an outlined cross, inscribed **ІС ХС Н Р**.

f.144: a frame 50×120 mm, formed by thick interlaced stems with rude floral endings flanking a central cross-like motif; black dots at the intersecting points; the space within the frame is coloured light yellow.

f.226: a panel of intersecting stems forming small rosette-like motifs at the intersecting points, with big floral endings, the whole area 65×130 mm; the central composition on the upper rim is identical with that on *f.16*; the interstices are coloured light yellow.

Majuscule titles, 25 mm for the Prefaces, 15 mm for the Kephalaia, and 20 mm for the Gospels, simple *vjaz'* and decoration of parallel lines filling some letters.

Four big, six-line red (orange-red) initials at the Gospels, ornamented with abundant vegetal motifs (shepherd's purse-like motif), leaves, and gemmæ; smaller initials of a similar kind at the Prefaces.

Contents:

(ff.1-9v) **Synaxarion**

(ff.9v-11) **Kephalaia to St Matthew's Gospel**

(ff.11-14) Theophylact, Archbishop of Ohrid: **Preface to St Matthew's Gospel**

(ff.14v-15) [blank]

(f.15v) [miniature]

(ff.16-88) **Gospel according to St Matthew**

(ff.88v-89v) **Kephalaia to St Mark's Gospel**

(ff.89v-91) Theophylact, Archbishop of Ohrid: **Preface to St Mark's Gospel**

(ff.91v-92) [blank]

(f.92v) [miniature]

(ff.93-139v) **Gospel according to St Mark**

(ff.139v-141v) **Kephalaia to St Luke's Gospel**

(ff.141v-142) Theophylact, Archbishop of Ohrid: **Preface to St Luke's Gospel**

(ff.142v-143) [blank]

(f.143v) [miniature]

(ff.144-221v) Gospel according to St Luke
 (ff.221v-222) Kephalaia to St John's Gospel
 (ff.222-224v) Theophylact, Archbishop of Ohrid: Preface to St John's Gospel
 (f.225) [blank]
 (f.225v) [miniature]
 (ff.226-282v) Gospel according to St John
 (ff.283-291v) Menology, followed by readings for Lent and for sundry occasions

Language: Church Slavonic, following Middle Bulgarian Tărnovo orthographic norms but with clear East Slavonic features.

Inscriptions:

inside front cover: во юности нехо[...]

f.1: и во юности нехо[...]

f.14v: Корень сущенно корок [sic] пложе его

f.15: Кто тѣ спсе ризу раздра: Арїѣ ти Ревѣ іѣ | трѣцѣ пресѣвѣ

f.15: рѣвѣаго а

ff.16-27 rectos, 27v, 28: во ѿмѣ ѿца и сѣна и свѣтѣго | дѣлаиѣнь. || сѣю книгѣ рекомѣю
 евангелиѣ || кспїѣ рав вожїѣ ѿлексеѣ || и спѣрѣжїѣ своѣ ѡбною || и прїѣдѣ еѣ до села чѣны. || ко
 храмѣ архїстратїѣга | мїхїаїла. || и кто вїѣ сѣ важиѣ ѿдѣлї еѣ ѿ сѣѣ церкве || нагаѣ вѣде клѣт
 и про | анафѣма || сѣд вѣдѣ иматїѣ на сѣрѣшном сѣдѣ знїѣ || помѣ господїѣ дїшѣ пресѣдїшїхѣсѣ
 ѿ вѣка змѣ^{шѣх} || поманїѣ господїѣ раба вожего | иѣана. настасїю. мїхїаїѣ | фтеѣдѣ. ференцѣ . |
 иѣанѣ. марїѣ. парасковѣѣ. || ѿ нїхѣже помїнаѣт вѣсїѣ | помѣ господїѣ помѣцїхѣ || помїнаѣнїѣ
 господїѣ равожего | вѣсїїѣ. марїѣ.

Provenance: written in the Ruthenian area. It is possible that the inscription on ff.16-28 refers to the village of Čorna in the Vynohradiv region of the Transcarpathian oblast' of the present-day Ukraine (formerly Ugocsa megye). One of 14 manuscripts donated by Antal Hodinka in 1904. Restored in 1956 by Magyar Lászlóné.

Plates IV, 11, 12

Gospels, 16th century (last quarter)

Paper. Watermark: boar (fig.35), very similar to Briquet 13583 (1562; similar variants 1564/5, 1569-71, 1576); type Mareş 370 (1574-9), 371 (1574, 1579, 1581); coat of arms (fig.36). In the endpapers, coat of arms (fig.20).

i+130+i leaves; modern stamped foliation [i], 1-130, [131]. F.99 was evidently formerly misplaced after f.77, so that the present ff.78-99 bear an older foliation, now deleted, 79-99, 78. Size of leaves: 290×200 mm.

Collation: I¹⁰ (-1-2-3), II[?] (9 leaves: apparently a gathering of 10, lacking the first leaf, but there is no discontinuity of text between it and the previous gathering), III-VI¹⁰, VII⁸, VIII¹⁰ (-2-3-4-5), IX¹⁰ (-1-2), X-XI¹⁰, XII¹⁰ (-4-5-6-7-10), XIII-XIV¹⁰, XV¹⁰ (-8-9-10). One signature survives, ⲁⲓ on f.7v.

Layout: 21 ll./p., written area 225×140 mm. Numbers of pericopes and their opening words appear in the margins, as do numbers of kephalaia.

Hand: a large formal semiuncial, x-height=5mm, with a very slight backward slope. Descenders may be extended into the lower margin. Frequent use of broad **o** and **e**, and of **m** with the loop descending below the line. Majuscule titles on ff.69v, 71, 128v.

Ink: black; red for titles, initials, rubrics and marginalia, apart from kephalaia numbers.

Binding: ornamented dark brown leather on boards, 291×210 mm, restored. Grooves running the whole length of the outer edges of the boards; the bottom edges have three studs each; new spine with five raised bands, two new peg-and-strap fastenings. Blind tooling, faintly visible on the upper cover, consisting of small stamped foliage and rosette motifs forming a cross in the middle of the field; on the lower cover an ornamental border encloses the inner field, which is divided in two by a vertical strip filled in with roll-stamped rinceaux. One modern flyleaf at each end.

Condition: many leaves missing, but those that remain are almost all in very good condition, with the exception of f.118, half of which has been torn away, and some minor damage around the edges of some of the leaves towards the end of the book, all of which have been restored in recent times.

Decoration: headpieces and initials of the Balkan interlaced type outlined in red, at the Gospels. Only one headpiece survives.

f.71: St John's Gospel: a headpiece of three intersecting circles formed by double vegetal stems crisscrossing at their centres, with short quadripartite foliate endings; the area of the whole 55×123 mm.

f.71: a big eight-and-a-half-line initial, composed of a rich vegetal stem, doubled in the lower part, making an unusual form of the letter **R**.

Contents:

(ff.1-16v) **Gospel according to St Mark** [fragment: ch.11, v.6 to ch.15, v.39 only]

(ff.17-69v) **Gospel according to St Luke** [fragments: ch.3, v.15 to ch.10, v.42 (ff.17-46v); ch.16, v.13 to ch.22, v.64 (ff.47-65v) and ch.23, v.54 to the end (ff.66-69v)]

(ff.69v-70v) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel** [lacking the end]

(ff.71-128) **Gospel according to St John** [lacking ch.10, v.10 to ch.11, v.34 and ch.12, vv.6-21]

(ff.128v-130v) **Menology** [the beginning only, to November 8th]

Language: Church Slavonic of a strongly Bulgarian tradition; lapses indicating the East Slavonic linguistic milieu are very rare.

Inscriptions:

inside front cover: [illegible]

f.32: Трѣти | вандѣ|лъ | сирвѣс[...]|кѣ[...]| ник[.]|рю[...]

f.70v: сынъ татѣ дѣ ла хѣ похтескъ дѣниталѣ пѣри^ѣте попа нѣси^ѣ кѣ пауѣ съ трѣѣци

Provenance: probably written in a Ruthenian community, but possibly in an area of contact with Moldavian traditions. Purchased in 1910 from Vazul Damján (1855-1919), member of the Hungarian parliament for Kőrösbánya (Baia de Criș), from whom MS Fol. Eccl. Slav. 3 was also purchased in the same year.

Plate 13

Gospels, 16th century (middle of second half)

Paper. Watermark: boar (fig.37), identical to Mareş 373 (1574). In the endpapers, coat of arms (fig.20).

i+250+i leaves; modern stamped foliation, [i], 1-250 [251]. Size of leaves: 210×140 mm.

Collation: I¹⁰ (-1), II¹⁰ (-5), III¹⁰, IV¹², V-VIII¹⁰, IX¹⁰ (-1), X-XI¹⁰, XII¹⁰ (-10), XIII-XVIII¹⁰, XIX¹⁰ (-9), XX-XXIV¹⁰, XXV² (13 leaves; possibly originally 10+3, but the hinges have been restored and it is no longer possible to tell). Gatherings signed in either the lower right-hand corner of the first recto or the lower left-hand corner of the last verso (but never both), Ѧ-ѦѦ. XV unsigned. There is an extra signature ѦѦ on f.249r. The irregular gatherings do not involve any loss of text.

Layout: 22 ll./p., written area 152×100 mm. Pericopes and their opening words are indicated in the margins, as are kephalaia.

Hand: an elegant small semiuncial/bookhand. Majuscule titles.

Ink: in the earlier parts of the book, black, but on f.68 a different ink begins, which has faded generally to grey, and in places to brown. There is some fading to brown in the lectionary at the front also. Red is used throughout for titles, initials, rubrics and marginalia (except for kephalaia numbers) with no visible variations.

Binding: brown leather on thick bevelled boards, 220×150 mm, restored. Three raised bands surrounded by double fillets on the spine, two new clasps. Well preserved, refined blind tooling. On the upper cover a Renaissance roll-stamped border with repeated lion, bird and linear floral motifs; the centrepiece is the Crucifixion within a big oval medallion, 85×65 mm, with a rinceau within its frame. At the corners the images of the Evangelists, with their symbols and Greek captions, are impressed. On the lower cover the border is stamped with four repeating images of Apostles and Evangelists, each under refined foliage and with a caption: APPARV|VITBE, ECCEA|NGNUS [Jn. i 36], TUESPE|TRUSET [Mt xvi 18], or DATAE|STMIH [I Cor. iii 10]. The pattern is known from German, Polish and Lithuanian Renaissance bindings of the second half of the 16th or early 17th century, cf. Laucevičius 1976: №427 (1565). The central panel is divided by triple fillets into three vertical strips ending at two horizontal ones; the vertical strips are impressed with the same roll as on the upper cover, the middle one being overlapped by the figure stamps. The binding is contemporary with the manuscript. It may have been produced in a milieu of mixed Catholic and Orthodox population. One modern flyleaf at each end.

Condition: restored and re sewn in the twentieth century, with damage to the edges of the leaves at both the beginning and end repaired. The restoration of the binding is apparently earlier.

Decoration: three headpieces at the Gospels, one teratological and two of the Balkan interlaced type; the headpiece for St Mark's Gospel was never drawn. Initials of different types, with some archaising elements.

f.14: St Matthew's Gospel: a framed Π-shaped headpiece, 103×50 mm, with a green snake body within it, ending with two symmetrically positioned heads and intertwined with

vegetal stems; small floral motifs are set at the upper corners and a central interlaced one on the upper rim. Red outlines, ochre background, dark brown filling in between the stems.

f.119: St Luke's Gospel: a headband consisting of a lattice of tightly intertwined straps, 35×90 mm, with small beads on the outer rim and at the intersecting points; red outlines, green median lines and interstices.

f.187: St John's Gospel: a headpiece of four intersecting circles formed of thick vegetal stems, 55×100 mm; large foliage of Gothic type starts from the left upper corner to bend over the composition. Red outlines, green and ochre fillings between the stems. The headpiece differs in style from the others.

f.238: a pen-drawn interlace dividing bar.

Fine vjaz' titles with letters 9-10 and 15 mm high.

f.14: a five-line interlaced initial, outlined in red and coloured in yellow, green and bluish;

f.78: a red eight-line pen-flourished initial with many buds and tendrils in ochre and green; the whole form differs from the South Slavonic tradition;

f.119: an eight-line initial **Π** in arch form, composed of joints; red outlines and green and ochre colouring;

f.187: a red pen-flourished eleven-line initial, with rich decoration of tendrils, buds and big foliage; ochre and green colouring;

ff.1, 10v: red nine- and six-line pen-flourished initials at the Synaxarion and the Preface to St Matthew; the first with hatching within the letter, and foliage as finials and small tendrils around it; the second is more elegant, of the Neo-Byzantine type, with stems doubled with fine toothed lines;

ff.76, 184v: red penwork initials with simple ornamentation at the Prefaces to St Mark and St John.

Contents:

(ff.1-8v) **Synaxarion**

(ff.9-10v) **Kephalaia to St Matthew's Gospel**

(ff.10v-13) Theophylact, Archbishop of Ohrid: **Preface to St Matthew's Gospel**

(f.13v) [blank]

(ff.14-75) **Gospel according to St Matthew**

(ff.75-76) **Kephalaia to St Mark's Gospel**

(ff.76-77v) Theophylact, Archbishop of Ohrid: **Preface to St Mark's Gospel**

(ff.78-115v) **Gospel according to St Mark**

(ff.116-117v) **Kephalaia to St Luke's Gospel**

(ff.117v-118) Theophylact, Archbishop of Ohrid: **Preface to St Luke's Gospel**

(f.118v) [blank]

(ff.119-184) **Gospel according to St Luke**

(f.184-184v) **Kephalaia to St John's Gospel**

(ff.184v-186v) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(ff.187-238) **Gospel according to St John** [F.205v is blank.]

(ff.238-250) **Menology, followed by a lectionary for Lent and for sundry occasions and a table of Gospels and Epistles** [St Sava of Serbia is commemorated on 14th January and St Simeon of Serbia on 13th February. F.250v was originally blank.]

33

Gospels, 17th century (first quarter)

Paper. Watermark: grapes (fig.38), identical to Piccard Frucht XIV, 1096 (1613). In the flyleaves, sun with letters SA | REGEST (fig.39), type Decker 858-72 (paper produced at Rožňava, 1813-31).

i+374+i leaves; modern stamped foliation, [i], 1-374, [375]. Size of leaves: 292×180 mm.

Collation: I⁸ (-1), II-VIII⁸, IX-XII¹², XIII¹²² (the first three leaves only), XIV⁸ (-1), XV-XVII¹², XVIII¹² (-1.12), XIX¹² (-1.12), XX⁸ (-1.8), XXI-XXXVIII¹², XXIX⁶ (-6), XXX⁸ (-1), XXXI¹² (9+1), XXXII¹², XXXIII¹² (1+1), XXXIV¹² (-12), XXXV¹², XXXVI¹² (-1.12), XXXVII⁸, XXXVIII⁴. The extra leaf in XXXIII is the missing XXXVI₁. I-XXXV signed in the lower outer corner of the first recto and last verso, *Ѧ-ѦѦ*.

Layout: 20 ll./p., written area 206×125 mm.

Hand: large formal semiuncial, x-height=6 mm, professionally written. Majuscule titles.

Ink: dark brown; red for the titles, rubrics, incipits and explicits.

Binding: recent, brown leather on boards, 306×185 mm. Four raised bands on the spine, two clasps. One nineteenth-century flyleaf at each end.

Condition: thoroughly restored and rebound after restoration. Before the restoration the ink had oxidised, severely corroding many leaves and affecting the legibility of many more. A number of leaves are missing.

Decoration: rich, but of undeveloped ornaments in the headpieces, initials and borders; typologically linked with the Ukrainian manuscript decoration of the sixteenth century. Six headbands and headpieces transforming the Balkan interlaced ornament into kaleidoscopic geometric patterns.

f.1: Synaxarion: a framed headband within a larger frame, 150×175 mm, of intersecting circles, resembling a garland with rude foliate endings at the upper corners; a motif resembling a coat of arms is set at the middle of the upper rim; coloured in Prussian blue, dark green, dark red (brown-red) and ochre.

f.20: St Matthew's Gospel: a framed headpiece, 124×60 mm, including three intersecting circles with stems crossing them; a mosaic effect is produced by the alternate colouring of each intersection, to which stippled "white" is added; a geometric cross between undeveloped foliage set at the corners adorns the upper rim.

f.115: St Mark's Gospel: a framed headpiece, 131×70 mm, of intersecting small circles enclosing lozenges; the colours alternate in the same way; a large cross-like motif is set at the centre of the upper frame and vegetal endings hang from the upper corners.

f.178: St Luke's Gospel: a framed headpiece, 133×46 mm, with interlaces turned into a mosaic-like pattern of the same colours.

f.285: St John's Gospel: a triple framed headpiece, 143×80 mm, with several rows of intersecting circles combined with coloured spots of irregular shape; the other features are the same as above.

f.363: Menology: a headband, 125×35 mm, composed of six intersecting circles, with alternately coloured intersections as above and a rather big floral ending at the lower right corner.

Borders, some of which resemble cornucopiæ, are composed of rich but rudimentary floral motifs, stemming from either the headpieces or the initials, on ff.1, 20, 115, 285.

(ff.1-12) Synaxarion

(ff.14v-18v) Theophylact, Archbishop of Ohrid: Preface to St Matthew's Gospel

(ff.20-114v) **Gospel according to St Matthew** [The end (after ch.28, v.5) is missing.]

(ff.174v-177) Kephalaia to St Luke's Gospel

(ff.178-279) Gospel according to St Luke

(ff.280-283) Theophylact, Archbishop of Ohrid: **Preface to St John's Gospel**

(ff.285-362) **Gospel according to St John** [The end (after ch.21, v.13) is missing.]

(ff.363-374) **Menology** [Followed by list of Gospel readings for sundry occasions and table of Gospel and Epistle lessons according to the Octoechos. St Sava of Serbia is commemorated on 14th January and St Simeon of Serbia on 13th February.]

Language: Church Slavonic, following Middle Bulgarian Tărnovo orthographical norms but with features indicating an East Slavonic origin.

[illegible]

f.374: Яще кто хо^ѣи знати кто писа^ѿ сѣхъ книгѹ. смотри. за стлѣпо^ѿ | ѡновы^ѿ. Ящели хо^ѣи
знати | кто ксп^ї. смотри. прѣ^ѿ стлѣпо^ѿ | ѡновы^ѿ. Ящели хо^ѣи знати | ꙗко звати ѿ цркви
смотри прѣ^ѿ | стлѣпо^ѿ | мѣковы^ѿ. Ящели спо|мани ти кто купи^ѿ и родителѣ егѡ | смотри прѣ^ѿ
стлѣпо^ѿ. сѣго л҃кы.

f. 374v: **М**ихаи^и мо^илоде^и архіе^ип^ик^иъ | **М**аромор^иоу^иш^ит^инско^иго ѿб^идр^иъ | р^иѣсп^ин^иѣа д^их^инѣ [1652].
ица д. б. дѣи

Provenance: written in the Ruthenian area. Given in 1957 together with some Latin MSS by Gusztáv Seiden.

Michail Molodec is recorded by Pekar 1992 as Bishop of Máramaros from 1653 to 1662; the inscription on f.374v suggests that these dates may need revision.

Plate V

Gospels, 1648-9

Paper. Watermark: coat of arms with “Hagel-Rune”, letters SW above (fig.43), similar to Eineder 252, 255 (1620, 1641); a coat of arms (Lubicz?) with letters SR (fig.44); Justice (fig.45); Justice (fig.46); a further, unidentified coat of arms (fig.42). In the pages from the printed book, coat of arms (ryba?), faint, in two variants (figs.40, 41). In the endpapers, coat of arms (fig.20).

i+2+3+329+1+11+i=i+346+i leaves ; modern stamped foliation, [i], 1-346, [347]. Size of leaves: 300×190 mm.

Collation: 2 leaves, 3 leaves, I² (the last 3 leaves), II⁸, III⁸ (-1), IV-XXV⁸, XXVI⁸ (-8), XXVII-XXXV⁸, XXXVI⁶, XXXVII-XLII⁸, 1 leaf, XLIII⁸, XLIV² (3 leaves). The missing leaf in XXVI involves no loss of text, but does signal a change of hand. XLIV probably originally had ten leaves, of which the present ff.345, 344, 346, 2 and 1 are the 4th, 5th, 6th, 8th and 10th respectively. Ff.3-5 and 335 (the last bound between the 42nd and 43rd gatherings) are extraneous. They are four leaves (ff.397-400) from a printed book, evidently the Gospels printed in Lviv in 1743 (Zapasko, Isajevyč 1984: №1451), bound in reverse order and containing a fragment of a lectionary from the third week after Easter to the tenth after Whitsun. Gatherings II, IV-XLIII signed in the lower margin level with the right-hand edge of the text, Ё, А-ѦѦ. There is a further signature ѦѦ on f.1v.

Layout: 18 ruled ll./p., written area 220×125 mm. Numbers of pericopes and their opening words are indicated in the margins, as are kephalaia. Regular running titles consisting of the abbreviated name of the evangelist in the top outer margin of the verso.

Hand: an upright, rather variable semiuncial, written on widely spaced lines, becoming somewhat less elegant towards the end of the book; rather more compressed in the menology. Majuscule titles.

Ink: black; red for titles, initials, rubrics and marginalia, except for numbers of kephalaia, which are black.

Binding: extensively restored, plain brown leather on bevelled boards, 320×200 mm, incorporating some ornamented leather from the previous binding on the upper cover; two new clasps. Blind tooling. Double frame with triple fillets; the outer border is stamped with a lattice pattern, while the inner one is impressed with a repeating stamp of mirroring palmettes within a heart-shaped frame; the centre panel is a narrow rectangle divided into three vertical strips, the outer with the lattice, and two horizontal ones divided into triangles. The pattern on the old leather suggests that the binding from which it was taken could have been the book's original one, though the presence of additional printed leaves of 1743 implies that the book was rebound (or at least resewn) after this date. One modern flyleaf at each end. Other fragments of the previous binding are kept separately in the library.

Decoration: very rude, of coloured headpieces and initials, and black-ink tailpieces.

Four framed rectangular headpieces, and one unframed, 13-50×123-135 mm, with variable geometric or interlaced ornaments, at the Gospels and Kephalaia to Mark, on ff.19, 106v, 109v, 169, 275. Black outlines, colouring in ochre, orange, bluish, yellowish and black.

Four framed initials at the Gospels, 55-83×25-38 mm, with simple ornamentation within the frames or the letters themselves, using geometric or unspecific floral motifs; red outlines, black, orange, and/or greenish ochre backgrounds. Simple penwork initials at the Prefaces.

f.14v: tailpiece at the end of the Synaxarion, consisting of a pen-drawn hand with a “tablet”.

f.16: tailpiece at the end of the Kephalaia to Matthew, a floral motif between the figures 1648.

f.106: tailpiece at the end of St. Matthew’s Gospel: a frieze consisting of an interlaced foliate saltire, flanked by a small flower and hand with pointing finger on each side; beneath it the date 1648 is written.

ff.107v, 108v, 167: tailpieces at the ends of the Kephalaia to Mark and Luke and of the Preface to Mark, similar to that on *f.14v*.

f.168: end of the Preface to St Luke’s Gospel; interlaced ornament, a flower and the date 1648, written in yellowish ink.

f.346v: end of St. John’s Gospel (and of the codex); a hand, holding a twig, accompanied by the inscription: 1649 | Маѣа Dzen. 14.

Contents:

(ff.1-2) **Fragments of a menology, from October 26th to November 26th and September 11th to October 3rd** [This would originally have been placed at the end of the book. In its present position it is followed by three of the extraneous leaves.]

(ff.6-14v) **A synaxarion, lacking the beginning** [The extant part begins with the fourth Tuesday after Easter.]

(ff.15-16) Kephalaia to St Matthew’s Gospel

(ff.16v-18v) Theophylact, Archbishop of Ohrid: **Preface to St Matthew’s Gospel**

(ff.19-106) **Gospel according to St Matthew**

(ff.106v-107v) **Kephalaia to St Mark’s Gospel**

(f.108-108v) Theophylact, Archbishop of Ohrid: **Preface to St Mark’s Gospel**

(f.109) [blank]

(ff.109v-165) **Gospel according to St Mark**

(ff.165-167) **Kephalaia to St Luke’s Gospel**

(ff.167v-168) Theophylact, Archbishop of Ohrid: **Preface to St Luke’s Gospel**

(f.168v) [blank]

(ff.169-271v) **Gospel according to St Luke**

(f.272) **Kephalaia to St John’s Gospel**

(ff.272v-274) Theophylact, Archbishop of Ohrid: **Preface to St John’s Gospel**

(f.274v) [blank]

(ff.275-346v) **Gospel according to St John** [Some leaves are lost after f.343, and the passage from Jn. xix.37 to xx.29 is missing.]

Language: Church Slavonic of an East Slavonic recension.

Inscriptions:

ff.6-19, rectos: ѿ сѣаго дѣа яминь: || Купи сию к’нигу ѿвѣѣ || рабѣ вѣѣѣ шимѣ ганѣѣ
|| и з’женою своею ян’ною: || [added on f.9v: ѿ зсвой сѣт’кн’цѣ петрѣ ѿ здевицею |
ян’ною+] || за золотихъ девицъ [added: янна] || с старогѣ попа с ѿѣа || Феѣдора: | приѣѣѣ ||

до цѣкве каракой Сѣагѡ || Архистратига Михайла || за свое спсѣнїе дшѣвное; и за своихъ:
|| родителей: Я хѣто бы ѣй || имаѣ зкрати такіи нехѣ || вѣдѣт проклаѣ Янафтемою: || І драмфѣта на
вѣки вѣчнѣй: Яминъ:

ff.19v, 20, 21, 22: [added to previous inscription] были при томъ людѣ чѣнѣй [...] | вѣдѣ^ш
іанѡ старѣ .б. вѣдѣ^ш іанѡ^ш молод^ш | .б. соѡцѣ [?] іанѡ^ш дѣ^ш чѣ^ш іанѡ^ш, || рокс: вѣжѡ: дѣхѣ [1682]:
|| мѣца : септѣрїа : днѣа ѣ: || записоваѣ ѡцѣъ василї караскѣй

f.10v-12: За вое ѡпшѣнїе і за помѣши^х | родителии ѡцѣа и матере іѡанѣ и елени || и братѣ
своего лѣдѣ петрѣ || и сїна своего петрѣ || сѣтрїи своеѣ марѣй

ff.19-40, rectos: кѣпиль сїю книгѣ равѣ вѣжїи || иерей феѡдоръ оу карасѣ оу сѣдѣ[...]. || Із рѣсей
любыцкїи за свое спасен[...]. || за ѡпошѣенїе грѣховѣ і зжѡною [...] || гафою за золотыхѣ і | кто
по моюи смѣтїи вѣдетъ на сюмѣ евлїе ѡправѣ || лѣти тотѣ повиненѣ за мене многогрѣшнаго бѣ
проси^{тѣ} || за ерѣа феѡдора + | ктои [...] || оу краѣсти алѣо продати кремѣ || мене іѣрѣа феѡдора рѣского
| люцкогѡ во а за свою вѣрїишю | працїю кѣпиль за і золотыхѣ || на с^тра^шнои^{тѣ} сѣдѣ за мною вѣдѣ^т
|| мати заплатѣ передѣ стра^шны^{тѣ} || анѣглїи передѣ стра^шныи^{тѣ} || прѣсѣоломѣ алѣ а многогрѣшнїи
|| прошѣ добрый чїтателю писма || сѣго прочїтан сѣое евлїе || оу роксѣ едїнѣ разѣ оу великѣ |
говѣна || дрѣгий разѣ оу петрово говѣн[.] || третїи разѣ оу госпѡжїно говѣн[.] ||
четвертїи разѣ оу розѣднѣное | говѣна: || сесе евлїе кѣпильемѣ соѣѣ || не добро
быти попови без евлїе || дѣ сѡшѣ свои^{тѣ} евлїемѣ пондѣ || подпїсалѣемѣ свѣтѡе евлїе ||
оу великѡе говѣна оу бїю сѡвоѣтѣ

f.71v: [erased]

f.168: 1648 | wasyl wolosiansky. Pop. klia|canowsky

f.182v: Помошѣ мога ѡ ѣа вѣа стѡвошаго нѣо І зѣмлю | Помошѣ мога ѡ ѣа со[...]

f.228v: рѣ^ѣ во^ѣ Іерей Іѡанѣ Завадѣскїи писѣ^ѣ оу карасѣ ро^ѣ во^ѣ дѣхѣ [1665], мѣца апрїа^ѣ
ѣ днѣа

f.306v: miloserdija dveri

Provenance: written in the Ruthenian area. The dates 1648 and 14th May 1649, given in the tailpieces, appear to be the dates at which these sections of the manuscript were finished. The date in the inscription on f.168, though it imitates these, is not original. The places mentioned in the inscriptions are probably Krásnovce (Karaszna) and Kapušianske Kľačany (Magyarkelecsény), okr. Michalovce in present-day Slovakia, though there are several other places with similar names in the region. One of 14 manuscripts donated by Antal Hodinka in 1904.

Plate 16

Gospels, 17th century (first half)

Paper. Watermark: cock (fig.47), similar to Briquet 4483 (1598); cock on a shield (fig.48); coat of arms (fig.49); imperial eagle (fig.50); imperial eagle (fig.51).

ii+236+ii leaves; modern stamped foliation [i-ii], 1-236, [237-238]. Size of leaves: 305×180 mm.

Collation: I¹⁰ (-1-2), II-XX¹⁰, 1 leaf, XXI¹⁰, 1 leaf, XXII¹⁰ (-1.10), XXIII¹⁰, XXIV¹⁰ (-8-9-10), 1 leaf. The stray leaves before and after XXI are the missing outer bifolium of XXII: f.199 should follow f.209, and f.210 (which is bound back to front) should follow f.218. Gatherings signed in the bottom right-hand corner of the first recto, but only signatures ž, ѱ, ꙗ, ѿ and ꙗ (on ff.29, 59, 109, 119 and 159) are intact: the rest are fragmentary or missing altogether.

Layout: 24 ll./p., written area 220×130 mm; numbers of pericopes and their opening words are indicated in the margins.

Hand: two well-formed hands: 1. (ff.1-57, St Matthew's Gospel) a clear practised semiuncial/bookhand, fairly free in its treatment of some of the letters; 2. (ff.58-236) a heavier, more formal hand, but still with distinct affinities to the first in terms of the form of the letters. The second hand becomes somewhat larger and thicker as it progresses. Majuscule titles.

Ink: brownish-black; red for titles, initials, rubrics and marginalia.

Binding: late 19th/early 20th century, 315×190 mm, half-bound over marbled paper on cardboard, marbled endpapers and two modern flyleaves at each end.

Condition: some leaves missing at both front and back. Ff.176 and 236 have been quite seriously damaged, and a few other leaves near the back less seriously so, and mended with pieces of paper bearing fragments of a woodcut picture (a lubok?). Intermittent staining and damage by damp.

Decoration: headpieces, initials and tailpieces of the Balkan interlaced type, at the beginnings and ends of the Gospels. The opening headpiece is missing together with the initial part of St Matthew's Gospel.

f.58: St Mark's Gospel: a headpiece, 56×140 mm, composed of four intersecting circles, crossed by straight vegetal stems and segments; interstices filled with black ink, green and brown.

f.100: St Luke's Gospel: a headpiece, 90×140 mm, composed of eleven intersecting circles in three rows, of the same pattern as above; interstices filled with blue, red, brown and black.

f.177: St John's Gospel: a framed headpiece, 100×140 mm, of a similar pattern, except that the stems hang from the frame; blue, red brown and ochre interstices.

Three initials of varying size, 8½, 10 and 7 lines respectively, composed of interlaces, joints and vegetal elements, with red outlines and coloured stems in blue, red and yellow (or ochre); on f.58 the initial is put entirely within the text-column.

Cross-like interlaced tailpieces on ff.99v and 176, the first one coloured in red, yellow and blue, and the second one outlined in black.

Contents:

(ff.1-57) **Gospel according to St Matthew** [The beginning is missing: the text starts with ch.3 v.5.]

(f.57v) [blank]

(ff.58-99v) Gospel according to St Mark

(ff.100-176) Gospel according to St Luke

(f.176v) [blank]

(ff.177-231v) Gospel according to St John

(ff.232-236v) **Ménology** [Lacking the section between 26th March and 4th July; St Simeon of Serbia is commemorated on February 13th.]

(f.236v) Fragment of a lectionary for Lent

Language: Church Slavonic, written in an East Slavonic milieu and with Middle Bulgarian Tărnovo orthographical norms not entirely consistently followed.

Inscriptions:

second front flyleaf: Novum Testamentum | MS Saec. XVIII. fol.236 in 2º | Hodinka
Antaltól 4/1890

f.1: Hodinka | Antaltól | 10 forintért | megvásároltatott. | 1890 febr. 26 | 1890/4

ff.1, 3: ѿсправ'лѣ: сию книгѹ || рколиѹю: еванѣ [added:] евагліе

f.93: Ѡцъ вѣсѣи стѣденскыи

f.106: помощъ моя ѿ господа

ff.125, 126, 127: **HOAN** [not a running title, since this is St Luke's Gospel!]

f.127: помоць моя ѿ гдѣ

f.129: Сие евангеліе вышней церкви, ѿ҃з [1767]

f.158: рече гдѣ приуѣтъ сию | уоловѣкъ нѣкыи | рече гдѣ [...]

f.159: рече гдѣ приуѣ сию | уоловѣкѣ нѣкыи

f.167v: Сѣноу во юности [...] премѣдростъ

f.176v: [crude drawings of hands, one grasping a branch, and a sort of bird with a human head]

f.180v: АБВГДЕЖЗЗИ

f.181: панове крайниць[.] зыуиⁿ добре здова [?]

f.184: да сѣа ѿсправѣтъ молитвѣа

f.207: ВОЗЪЛЮБЪЛЮТ|БДИКРѢ [?]

f.208v: ВОДНИЦНИ

Provenance: written in the Ruthenian area. Purchased on 27th February 1890 from Antal Hodinka together with an early-printed Slavonic Gospel book and Fol. Eccl. Slav. 1. According to a note in the accessions register, they were acquired “magyarországi felvidéki ruthén egyházakból,” that is, from Ruthenian churches in Upper Hungary (present-day Slovakia).

Plates 17, 18

Gospel Homiliary, 1588

Paper. Watermark: coat of arms (fig.52), very similar to Budka 140 (1583), Siniarska-Czaplicka 959 (1599); coat of arms (fig.53), very similar to Siniarska-Czaplicka 961 (1594), Budka 158 (1600). In the endpapers, coat of arms (fig.20).

i+224+i leaves; modern stamped foliation, [i], 1-224, [225]; an inconsistent pencil foliation, wrong on ff.78, 80, 86 and others; most often the even numbers are written. Size of leaves: 298×190 mm.

Collation: I¹² (-1-2-3), II¹² (-1-2-12), III-V¹², VI¹² (12+1), VII¹², VIII-IX⁸, X¹² (-2), XI-XIX¹², XX¹² (-11-12)

Layout: 27 ruled ll./p., written area 218×125 mm.

Hand: regular professional bookhand, x-height 3 mm. Majuscule titles. The hand on ff.1-6 is fractionally larger and more formal; it may be written by a different scribe of the same school, or by the same scribe using a thicker pen.

Ink: black; red for titles, initials, rubrics. On ff.1-6 red punctuation is also used.

Binding: ornamented dark-brown leather on bevelled boards, 315×193 mm, restored; sewn on four cords with raised bands on the new spine, two fastenings lost and replaced with long leather strips. Blind tooling. On the upper cover a double border of triple fillets, roll-stamped with interlaced cresting with dotted stems ending in leafy tufts; the motif resembles that on Fol. Eccl. Slav. 4; for a very similar example cf. Laucevičius 1976: 54-55, №169 (late 16th century); less similar are Laucevičius 1976: 50, 59, or №117 (1590) and 118 (late 16th century), and №210 (1604). The same stamp is impressed within the centre panel. The centre-piece is an oval medallion with the Crucifixion, 53 mm, within a lozenge of palmette motifs; at its angles four big rosette stamps are imprinted; the panel corners are stamped with small triangles consisting of foliage and flower motifs. On the lower cover there is a triple border, identical to that on the front; the small centre panel is divided by the triple fillets into two vertical strips; all are roll-stamped with the same cresting. One modern flyleaf at each end.

Condition: leaves missing at both front and back; f.1 badly damaged; some leaves have been mended.

Decoration: one headpiece, initials of two kinds and simple tailpieces.

f.5: a headpiece, 60×126 mm, with the frame hatched into triangles; a central medallion within, enclosing tulip- and palmette-like flowers, flanked by foliage with big volutes. Black outlines, red, ochre and “white” fillings.

f.5: the biggest, nine-and-a-half-line outlined initial, with a composite stem; red contours and ochre filling.

Numerous red, pen-flourished, five-to seven-line initials, at the readings and commentaries; variations of the Neo-Byzantine type, ornamented with either small buds and short tendrils centred on the stems or finials in the form of small branches.

Two tailpieces, at the end of the exhortation and of the sermon on the fourth Sunday of Lent.

f.4v: a knot with black outlines and red and ochre fillings, with floral terminations flanked by the inscription: *М.Г.П. | .Г.М. .ИФ.ПН* [1588].

f.42v: a line of scribal ornaments.

ff.26, 83, 152v: marginal drawings of a hand holding a “tablet” enclosing an additional word of text.

Contents: Gospel Homiliary. One of the original vernacular collections of the sixteenth century, identified as the Przemyśl redaction (Čuba 2002: 87).

(ff.1-2) **Preface** [evidently the second of two prefaces that that book originally had, as indicated by the running title on ff.1v-2: *Ѣ. прѣмова ѡ тѣмъжъ*]

Defective: begins with the words: *тѣ. ѡко ѡ хсѣвъ притѣи ѡвѣльскои глѣ. | ѡ сѣѣцимъ.*

(ff.2-4) *До каѣдого хрѣтѣаньскаго члѣка коѡроѣ оуѡминанѡ, ѡ прѣмова*

Incipit: *Члѣкъ каждый хрѣтѣанскій. жаѡной | рѣчи*

Explicit: *ѡ намы ѡвѣцати рауны ꙗ ꙗ | нашь ѡ хсѣ. коѡромоу ѣ ѡтъ.
ѡ хѣла | на вѣкъ вѣчныѡ. ѡмѣнь*

(f.4) **Brief exhortation to the reader**

Incipit: *кѡѡ ховеѣ читати ѡли пѣреписѡвати*

(ff.4v) **Заклад ѡвѣа**

(f.5-224v) *Поучѣнѣ избранѣ ѡ | сѡго ѡвѣа и ѡ многиѣ вѣѣвныѣ пи|санѣи.* [Sermons on the Gospel lessons for Sundays throughout the year, beginning with the Sunday of the Publican and Pharisee and ending with the 32nd Sunday of the Lucan cycle; these are followed by sermons for the Sundays before and after the Elevation of the Cross, the Sunday of the Forefathers, Sundays before and after Christmas, and the Sunday before Epiphany. The end is missing. Each sermon is preceded by a Ukrainian version of the Gospel for the day.]

Language: Ukrainian проста мова, with limited Church Slavonic influence including remnants of orthographical elements (ж, use of ѣ) of Middle Bulgarian origin.

Inscriptions:

f.1: polотно 2 | Kobotö 3 | plat 1 | Katran 1 | Kenderica 3 | pelehö ¹ | Mnaso 5

f.9: An 1633 die 10bris pop wi a416 [?]

f.31: [illegible]

f.95v: Jasnie wielmozne miłosciwe Panstwo y Dobrodzie[...] | S pokorną supliką moią upadam do nug Jasniewielmoz[...]g

f.194v: ѡснѣ ѡуѣѣси|лиѣ талама|ски

f.221: помоуѣ

f.222: ѡснѣ ѡуѣ [...]

f.224v: около 30 листовъ | вырвано | МГ [?] АН [?]

Provenance: written in the Ruthenian area. The date of the manuscript is given in the tailpiece on f.4v. One of 14 manuscripts donated by Antal Hodinka in 1904.

Kocsis 1997

Plates VI, 19

Acts and Epistles, 15th century (middle)

Paper. Watermark: mountains (fig.54), very similar to Dečani 779 (1430-40), very similar to NBCM 120 (1430-40), very similar to Harlfinger 17 (1431); unicorn (fig.55), similar to Voutova 107 (first quarter 15th c.), similar to Briquet 9962 (1443); star (fig.56), similar to Dečani 62 (1435-45), Zadar 306 (1444), NBCM 541 (middle 15th c.); mountains within a circle (fig.57), similar to Briquet 11877 (1441), Harlfinger 81 (1445); flower (fig.58), similar to Zonghi 1048 (1452); flower (fig.60); unicorn (fig.59); in ff.347-348 only, oxhead (fig.61), very similar to Briquet 14762 (1470/75).

375+II leaves; modern stamped foliation, 3-377, 1-2 (there is an additional stamped foliation 25-48 on ff.26-49); modern pencil foliation, 1-8, 10-376. Size of leaves: 268×205 mm.

Collation: I⁸ (-1), II-IV⁸, V⁸ ($\pm 1 \pm 2 \pm 3$), VI-IX⁸, X⁸ (5+1), XI-XLVI⁸, XLVII⁶ (6+1). Original signatures in lower left-hand corner of last verso of II-IV *ѣ-ѧ*, XIX *ѣ*, XXI-XXIII *ѣ-ѧ*, XXVII *ѣи*, XXIX-XXXII *ѧ-ѧи*, XXXVI *ѧѧ*; later signatures centrally in the lower margin of the first recto and last verso of V-XLVII, *ѣ-ѧѧ*; another series of later signatures on XXXIII-XXXV, XLI, XLVII *ѧѧ-ѧѧс*, *ѧѧс*, *ѧи*. The first series of later signatures corresponds to the present state of the book, but this is the result of extensive repair and reconstruction, when it appears that the hinges of all the leaves were repaired with a later paper. It is certain that the present gatherings V-XVIII do not correspond to the original state of the book. There are original signatures *ѧ* on f.52v (the present VII₃), *ѧи* on f.116v (XV₂); *ѧи* on f.124v (XVI₂), *ѧи* on f.132v (XVII₂), a trace of a signature on f.140v (XVIII₂) and *ѧи* on f.146v (XVIII₈).

Layout: 20 ruled ll./p., written area usually 190×125 mm; on ff.34-36v 24-25 ll./p., written area 195×150 mm; from f.331 onwards 21-22 ruled ll./p., written area 205×130 mm. Rubrics in the upper and lower margins (in most cases no space is left between them and the body of the text); numbers of pericopes in the margins at the sides.

Hand: semiuncial, several hands. 1. Medium-sized, not very regular hand, x-height 5 mm, written with a thick pen and slightly sloping to the right, on ff.3-202v, except for the cancels (ff.34-36), on which there are several hands and ff.37-44v (the original fifth gathering?), which are written by a single, but different scribe. 2. Medium-sized hand of a similar type but slightly smaller, also variable, on ff.203-299.8 (except ff.216.5-225v, 277-282v), and probably also 301-330v. 3. Smaller (x=height 4-3mm) likewise variable hand, on ff.331-377v. The rest of the manuscript was written by a variety of scribes, who have often written only a page or two at a time, with occasional short interpolations in the part written by the second main scribe. Only the third main scribe is really distinctive: all the others belong to a common school or training. All scribes use majuscule titles when appropriate.

Ink: black and dark brown, greyish brown used by the third main scribe; red for titles, initials, rubrics.

Binding: ornamented leather on boards with grooves running the whole length of the edges, 265×200 mm; the spine is even, with the original endbands preserved; two peg-and-strap fastenings of which only the pegs remain. Blind tooling. On the upper cover a triple frame is incised with triple fillets; the borders are decorated with four different

motifs: small repeating rosette stamp in the outer border; a rectangular stamp of two alternating heart-shaped palmettes in the middle one; in the inner one the stamps are a bigger eight-petal rosette with pointed leaves and a different, smaller palmette. The centre panel, divided into six triangular sections by the same fillets, is stamped with trefoils (“snowdrops”), the smaller palmette and small round eight-petal rosettes; the small rosettes are also found at the intersecting points and around the centre. On the lower cover the composition is almost identical, only without the outer border; the larger centre panel is stamped with the “snowdrops” and the bigger rosettes. Both the type of binding and the ornament are very similar to Janc 1974: plate 80 (15th century). The binding is original (but resewn).

Condition: well preserved codex, with minor restoration to the binding (small pieces of new leather replacing missing parts). At some point in the book’s history the individual leaves became detached and all the hinges were mended; therefore the present conjugate pairs to a great extent do not correspond to the bifolia of the original gatherings. Two or three later restorations of the leaves can be detected, including the modern restoration.

Decoration: simple and somewhat rude, of headpieces, initials and tailpieces, resembling the decoration of the so-called “monastic miscellanies” of the 14th century.

Twenty-five bands, predominantly interlaced (of various kinds), within the text; outlined with red or black and often with a median line in the stems, with simple floral endings; they are put at almost every entry.

Numerous three-to five-line red initials, five of interlaced type, all outlined with red and some with a coloured median line in the stems.

Two tailpieces, on ff.141v and 297; the first one is composed of knots linked by strips with floral endings and outlined with red, while the median line is ochre-green; the second one is a red outlined flower motif with long linear branches.

Contents:

(ff.3-97) **The Acts of the Apostles** [The beginning is missing (up to Acts i.9).]

(ff.97-353) **The Epistles** [Each epistle is accompanied (in the case of the Catholic Epistles usually followed, in the case of the Pauline Epistles usually preceded) by its Hypothesis (“сказанїе”), but there is no other apparatus.]

(ff.353-363v) **Сказанїе известно ѿже на | въсѣхъ дѣи главѣ дѣи дѣи**

(ff.363v-366) **Научило сѣхъ и велицѣхъ утѣхъ | ридесатници. сѣмь. и неѣмь.**

(ff.366-377v) **Сѣборникъ сѣбоумь. Ёмь мѣхъ сказяжъ | главы дѣи** [Menology, including prokeimena and antiphons for major festivals]

Language: Middle Bulgarian, Tǎrnovo orthography: two jers, two juses, but not in their etymological positions; ѣ predominates.

Inscriptions:

f.36: [п]рѣвое оубо слово

f.253v: + Сїи пражіюу^а кспї^а па^а іѡд^а названнїи фѣтиѡ^а и да|де и въ мо^а севѣ и порїи своен наставїи и ѡд^а и. и въза|дїшїе родителїе свои. в цркви ѡ него сѣзданнїи црви | спенїе прѣтїа ѡ своего двора оу кѡни да е^{сп} непо|вижно навѣкы. запрѣценїе^а сѣхъ тїи ѡцѣ в лѣ^а зм^а [A.M.7047=A.D.1539]

Provenance: of Bulgarian origin. First recorded in the collection of the historian Dániel Cornides (1732-1787). Shortly before his death he gave it to Juraj Ribay (1754-1812) in exchange for some Hungarian historical manuscripts. Ribay's extensive collection was subsequently acquired by Miklós Jankovich, and thus came to the library with Jankovich's other books (including nine Slavonic cyrillic manuscripts) in 1836.

Boynychich 1878; Szarvas 1986; Jankovich catalogue (№235). (The last of these is very inaccurate, but is accompanied by a reproduction of ff.191v-192 (reduced). See also pp.xi-xii of the introduction to the present catalogue.)

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Acts and Epistles, 16th century (first half)

Paper. Watermark: crown (fig.62), very similar to Mareş 1331 (1504); boar (fig.63), very similar to Mareş 340 (1527); crown (fig.64), similar to Briquet 4912 (1501), 4913 (1502); boar (fig.65), similar to Mareş 339 (1527); oxhead (fig.66), similar to Piccard Ochsenkopf XVI, 155 (1523); letter G (fig.67), similar to Briquet 8189 (1359)—but such marks were still used in the sixteenth century).

i+ii+203+i leaves; modern stamped foliation, 1-2, 107, 3-106, 108-208 (f.208 is the back pastedown); older, but not original foliation on ff.4-71, ā-īī, āā-ō. Size of leaves: 315×205 mm.

Collation: I⁸ (disrupted: the present ff.3, 13-18, 12), II-VI⁸, VII⁸ (disrupted: the present ff.58, 52, 53-57, 51), VIII⁸ (-4-5), IX-X⁸, XI⁸ (-1), XII-XIX⁸, XX⁸ (disrupted: the present ff.160, 154-159, 153), XXI-XXV⁸, XXVI² (6 leaves). II is misplaced inside the outer bifolium of I. I₈ (f.12) is followed by I₂₋₇ (ff.13-18), then IV, then III. The rest of the gatherings are in the correct order. Ff.2 and 107 are modern and extraneous. Gatherings I-X signed by the first scribe in the lower outer corner of the first recto and last verso (not all signatures have survived), according to a most curious system: ā, ē, ē/ēā, āē, ēā, āz, āz/āū, āū, āz (?)!, ē. The gatherings in the part written by the second scribe are not signed.

Layout: 24 ruled ll./p., written area 230×135 mm for the first scribe and 230×130 mm for the second.

Hand: semiuncial, by two practised, very distinctive hands. 1. (ff.3-81) with letters of square form, x-height=3mm, lines somewhat widely spaced; 2. (ff.82-206) less formal while no less elegant, more condensed and with a slight curve to its vertical strokes, which lean more definitely to the right. Both scribes use majuscule titles.

Ink: black for the first scribe, brownish-black for the second; red for titles, initials, rubrics and marginalia.

Binding: ornamented brown leather on boards, 300×198 mm; three raised bands on the spine with incised lines above and below them; two fastenings, now lost. Blind tooling. On the upper cover a roll-stamped border between double fillets, consisting of a rinceau with an outlined beaded stem with flowers on it, the same as on Quart. Eccl. Slav. 7; in the centre panel a Latin cross is roll-stamped with cresting enclosing another rinceau motif within the limbs of the cross; small bunches of flowers are stamped at the angles of the panel. On the lower cover a border of the same rinceau as on the front; the central panel is divided by triple fillets into three vertical strips, roll-stamped with the same beaded rinceau, and the area between it and the border is divided into triangles. The binding dates from the eighteenth century, as indicated by its pattern, the mended leaves and traces of old threads, which do not match the new ones. One flyleaf, probably of 18th-century paper, at each end.

Condition: the lower cover is broken into two pieces under the leather. A number of the hinges of the leaves have been mended; where this is not the case, the holes left by the previous sewing are still visible.

Decoration: simple interlaced headbands in red ink in the part of the manuscript written by the first scribe, and red initials of the Neo-Byzantine type at each primary and secondary liturgical division of the text.

f.60: a “rope” at the Preface to James, with very simple vegetal endings. On *f.13* an empty space has been left for a headband.

Contents: Acts and Epistles; each book is preceded by the Euthalian hypotheses (“сказания”). The Synaxarion and Menology both give antiphons and prokeimena for major festivals.

(ff.205v-206) ска³ ѡста³в³шимъ ап^сломъ ї е^сн^сл^самъ | неп³р³ан³з³ѣ³мы³ с³т³ы³

47

Acts and Epistles, 16th century (end)

Paper. Watermark: boar (fig.68) similar to Mareş 383 (1594); boar (fig.69) very similar to Mareş 382 (1594); boar (fig.70), very similar to Mareş 382 (1594), but not identical to the previous mark. 248 leaves; modern stamped foliation, 1-249 (f.249 is the back pastedown). Size of leaves: 310×200 mm.

Collation: I⁸ (-1), II-VIII¹⁰, IX-X⁸, XI-XXV¹⁰, XXVI⁶² (-6?). Gatherings signed in the bottom right-hand corner of the first recto: legible are signatures *Б-КД*.

Layout: 23 ruled ll./p., written area 240×150 mm, except on ff.48 and 65, which have 29ruled ll./p. Pericopes and their opening words are indicated in the margins.

Hand: large semiuncial, x-height up to 5mm, very professionally executed, the letters becoming slightly larger and thicker after f.84. Elegant majuscules of varying size for the titles throughout.

Ink: black; red for titles, initials and rubrics.

Binding: ornamented black leather on thick bevelled boards, 330×200 mm, re-used. The width of the binding is slightly smaller than that of the bookblock. Sewn on four cords, with slightly raised bands on the flat spine and endbands of red and white cotton threads; two peg and strap fastenings, of which only the pegs and part of the straps (which are not original) survive. At the tail of the spine a piece of brown leather, possibly cut from another binding, is pasted onto the present one; the same leather was used for the straps and the corners. Blind tooling. On the upper cover incised borders enclosing stamps of geometric ornaments, now very faint; in the centre panel rude incised letters reading *АПОСТОЛЪ*. The pastedowns appear to be leaves from an octavo Octoechos. The binding is probably slightly older than the bookblock, but repaired at a later date.

Condition: not very good; the hinges have been mended with strips of different papers, including printed books, woodcuts, and an 18th-century manuscript. The leaves at the front and back of the book are filthy, many are detached from the manuscript body, and from f.294 onwards badly damaged at their lower edges. Severe worming in the upper cover.

Decoration: simple, of red initials at the readings and prefaces.

Numerous pen-flourished initials of varying size (between four and nine lines), skilfully adorned with rinceaux stemming upwards and downwards from a flower bud at the base of many letters; the foliage is often twice as long as the letter itself; the stems of the letters are decorated with small gemmæ set two by two: for the general pattern cf. Zapasko 1960: fig.39 (early 16th century). Red penwork initials at the rest of the text subdivisions, some of them simply decorated with gemmæ.

Contents:

(ff.1-57v) **The Acts of the Apostles** [lacking any preface]

(ff.57v-86v) **The Catholic Epistles** [Each is preceded by its hypothesis.]

(ff.87-228v) **The Epistles of St Paul** [Each is preceded by its hypothesis.]

(ff.229-238v) **ОКАЗАНІЕ ИЗВѢСТНО ИѢ НА ВСѦ | ДѢИ ГЛАВА ДѢЯНИЙ АПОЛЪ**

(ff.248-248v) **Readings on sundry occasions** [The end is missing.]

Festal Menaion, 16th century (3rd quarter)

Paper. Watermark: boar (fig.71), very similar to Mareş 357 (1553); boar (fig.72), similar to Mareş 355 (1553); fleur-de-lys (fig.73), similar to Briquet 6943 (1540-54); oxhead (very faint); two faint circular marks (unidentified). In the endpapers, coat of arms (fig.20). i+151+i leaves; modern stamped foliation, [i], 1-151, [152]. Size of leaves: 300×185 mm.

Collation: the original gatherings have been reconstituted, which makes impossible the reconstruction of the original composition. There are occasional leaves missing. The last two leaves are possibly extraneous. Gatherings signed in the bottom right-hand corner of the first recto:  on f.50 and by small crosses in the upper left-hand corner on ff.33, 50, 121, 147.

Layout: 30 ll./p., written area 235×140 mm, except on f.151 (26 ll./p., written area 225×140 mm).

Hand: a variety of more or less formal bookhands. 1. (ff.1-26v; 60-103v) an upright, squarish, practised bookhand; 2. (ff.27-59; 104.1-9; 104v-105.9; 105v.4-108v.17; 112-149v) a less formal hand of the same type with a tendency to curved stems for the letters; 3. (ff.104.10-30; 105.10-105v.4) a small, square, somewhat irregular semiuncial sloping slightly to the right; 4. (ff.108v.17-111v) a hand similar to the second, but less fluid, slightly sloping to the left in places; 5. (f.150) an upright bookhand of the same type as the first hand; 6. (f.151) a small square semiuncial (x-height=2mm). Majuscule titles for many sections, varying in size.

Ink: yellowish-brown for the first scribe; black or brownish-black for the second scribe; black for scribes 3 and 4, brown for scribes 5 and 6; red for titles, initials and rubrics.

Binding: ornamented brown leather on thick boards, 308×192 mm, restored and largely new, with only two pieces of leather from the original covers. Five raised bands on the new spine; two fastenings, now lost. Blind tooling. On the upper cover a triple border with fillets and roll-stamped scroll; the centre panel is a lozenge formed of fillets with a cross inside it; all are stamped with the same scroll. On the lower cover the same borders with fillets enclose the centre panel, divided into seven vertical strips, all stamped with the scroll; they are terminated above and below by two rectangles divided into triangles. The ornament is very faint. One modern flyleaf at each end.

Condition: the leather of the original binding has been badly damaged, two large parts of it are missing. Many leaves are missing at both the front and the back of the manuscript and sporadically within. The surviving leaves are in good condition.

Decoration: very simple, red or red and black four-to six-line penwork and pen-flourished initials of the Neo-Byzantine type at the Bible readings. Two sub-types are distinguishable, the first with simple ornamentation of small gemmæ and tendrils and the second with “negative” fillings of schematised acanthus (or palmette?) motifs on ff.29v and 57v.

Contents: Selective Festal Menaion for the whole year, according to the Jerusalem Typicon. A number of festivals are provided with paræmiæ and/or multiple canons, the latter being intercalated. There are occasional lacunæ.

(ff.1-7v) 1st September, the New Year and St Symeon Stylites; Isaiah the Monk; the Forty Women

Defective: begins with the words: Иже премѣдростѣю вѣса съдѣлавыи, и | прѣвѣчнѣе слово ...

[three canons, one for each commemoration]

(ff.7v-10v) 6th September, The Miracle of the Archangel Michael at Chonæ [one canon]

(ff.11-19) 8th September, Nativity of the Virgin [two canons; parœmiæ]

(ff.19-21) 9th September, Joachim and Anna [one canon]

(ff.21-27v) 14th September, Elevation of the Cross [two canons; parœmiæ]

(ff.27v-34v) 26th September, Dormition of St John the Theologian [two canons, the first to the Mother of God; parœmiæ]

(ff.35-39v) Veil of the Virgin, Apostle Ananias, Romanus the Melode

Defective: begins with the words: моли́са въ цркви бца ликсните сѣи

[three canons, one for each commemoration]

(ff.39v-42v) прасѣ^а [sic!] в не^алю по памѣти сѣо ап^а | Филипа. въ прѣйдѣшю^аю. мѣца ѡктѣ^а сътѣв^а | рѣ^амъ памѣ^а сѣо сѣ^аго събора [defective; one canon (to St Philip)]

(f.42v-48) 8th November, Synaxis of the Bodiless Powers [one canon; parœmiæ]

(ff.48-53v) 12th November, St John the Almsgiver [one canon]

(ff.53v-56) 20th November, Forefeast of the Presentation of the Virgin [one canon]

(ff.56-65v) 21st November, Presentation of the Virgin [two canons, by George and Basil; parœmiæ]

(ff.65v-76) мѣца тогѣ^а ѣ [sic] St Nicholas [one canon to the Mother of God and two to St Nicholas; parœmiæ]

(f.76-79) 9th December, Conception of the Mother of God [one canon]

(ff.79-83) не^ама сѣи^а правѣ^а [one canon]

(ff.83-87v) не^а сѣи^а ѡ^ацъ^а иже^а е^а прѣ^а ро^адѣствѣ^а | хѣ^а [one canon]

(ff.87v-95v) 20th December, Forefeast of the Nativity; St Ignatius Theophorus [two canons, one for each commemoration]

(f.95v-101) 24th December, Forefeast of the Nativity; St Eugenia [two canons, one for each commemoration]

(f.101-103v) Ѹи^а како по^абѣ^а пѣ^ати часы въ навѣ^арѣ^а | ро^адства хѣ^а [followed by service for Christmas Day, with Gospel readings and parœmiæ; lacking the end]

(ff.104-105) 21st May, SS Constantine and Helena

Defective: begins with the words: сѣ^а са, доврѣ^аю крѣ^астѣ^аю и^ако вѣ^анцѣ^амъ о^ау^акраш^а | са

[one canon]

(ff.105-111v) 12th June, St Onuphrius [two canons, the first to the Mother of God; parœmiæ; lacking the end]

(ff.112-115) 2nd July, Deposition of the Robe

Defective: begins with the words: вышѣ^а ѡ^адѣ^ажѣ^ау славы дарѣ^ававъ

[one canon]

(ff.115-117) 15th July, SS Cyriacus and Julitta (“крика ѿ мѣ^арѣ^а ѣ^аго | ло^ау^алнты”); St Vladimir (“влад^а мѣ^арѣ^а”), Prince of Kiev [one canon (to Vladimir)]

(ff.117-123v) 20th July, Prophet Elias [one canon; parœmiæ]

(ff.123v-130) 24th July, SS Boris and Gleb [one canon; parœmiæ]

(ff.130-131) **25th July, Dormition of St Anne** [defective (the beginning and end only); one canon]

(ff.131-136) **1st August, Procession of the Holy Cross; the Maccabees and their teacher Eleazar and their mother Solomonia** [two canons, one for each commemoration]

(ff.136-138v) **5th August, Forefeast of the Transfiguration** [one canon]

(ff.138v-145v) **6th August, Transfiguration** [lacking the end; two canons; paræmiæ]

(ff.146-148) **14th August, Forefeast of the Dormition**

Defective: begins with the words: **нѣ написаѣмъ. Трѣѣ сѣла съроднаѣ.**

[one canon]

(ff.148-151v) **15th August, Dormition** [two canons; lacking the end]

Language: Church Slavonic; most of the scribes follow Middle Bulgarian orthographic norms to a greater or lesser extent, except for the first and third, whose practice is much more consistently East Slavonic.

Provenance: written in the Ruthenian area. Purchased from Mariu Nicora of Cinkota together with Quart. Eccl. Slav. 7 and Fol. Valach. 6 (a Rumanian Gospel book) on 31st August 1925.

Plates 26, 27, 28

Festal Menaion, 16th century (last quarter)

Paper. Watermark: coat of arms: Habdank (fig.74), similar to Laucevičius 1029 (1575-9), Budka 60 (1581), Lichačev 535 (1581); eagle (fig.75); coat of arms: Rogala (fig.76); coat of arms: Jelita; coat of arms: Lubicz. In the additional (first) gathering, two-headed eagle (fig.77), similar to Laucevičius 473 (1715). In the flyleaves, oak-twig (fig.34) also found in the endpapers of Fol. Eccl. Slav. 6 and 16.

ii+8+363+ii=ii+371+ii leaves; modern stamped foliation, [i-ii], 1-371, [327-373]. Size of leaves: 295×188 mm.

Collation: I-II^s, III^s(-2), IV-IX^s, X¹⁰, XI^s(-4?), XII-XXIII^s, XXIV^s(-8), XXV-XLV^s, XLVI⁴. Gatherings signed in the lower margin on the first recto and the last verso of each gathering, ҃-҃҃, level with the text's outer margin; XLVI signed on the recto only. A later unsigned gathering has been added before I.

Layout: 28 ruled ll./p., written area 231×135 mm.

Hand: semiuncial, x-height 3 mm, clear practised bookhand with a calligraphic effect given by the downward elongation of the stems of the letters on the bottom line and their transformation into foliar motifs. Majuscule titles. Ff.1-8 (the additional gathering) written in a degenerate late Ukrainian bookhand.

Ink: black; red for the titles and rubrics.

Binding: reddish-brown ornamented leather on bevelled boards, 315×195 mm, restored. Sewn on four cords with raised bands on spine, traces of two fastenings. Blind tooling. On the upper cover a border of eight-petal rosette (snowflake-like) stamps; at its inner side a linear cresting runs along the centre panel; the centre-piece is a lozenge of foliate ornament with a fleur-de-lys on top, enclosing a small oval medallion with the Crucifixion; around it are impressed stamps of the border rosette, smaller round rosettes and composite ornaments of the two. Tripartite flower motifs are stamped at the corners. The lower cover has the same border; the centre panel is divided by triple fillets into four vertical strips ending in two horizontal ones and filled in with the border stamps; in the middle of the horizontal strips are cross-like figures composed of the two small rosette stamps. The binding is probably contemporary with the added gathering, i.e. early eighteenth century. Two modern flyleaves at each end.

Condition: well preserved, restored at the time when the additional gathering was added to the manuscript: many leaves have been mended with the same paper. Both the leaves and binding have subsequently undergone modern restoration.

Decoration: one headpiece in the original part of the manuscript, and red initials.

f.9: a rectangular headpiece (65×135 mm) at the beginning of the Menaion, of the Balkan interlaced style; double, intertwined vegetal stems with stylised interlaced endings compose two circles and an ellipse; the outlines are red, while the interstices are coloured in ochre and blue, or left blank.

f.1: at the beginning of the added gathering, a Π-shaped headpiece, filled with a lattice of vegetal stems with flower-like motifs at the intersecting points; a small primitive drawing

of an angel's head at the centre of the upper frame; outlines in black ink, the interstices filled with red.

Numerous pen-flourished initials of the Neo-Byzantine type, four to ten lines, mainly at the Biblical readings in the original part, decorated with abundant ornament of small elegant branches with tendrils, wavy leaves, and small gemmæ on the stems of the letters. Smaller initials of the same kind at the liturgical entries.

Contents: Selective Festal Menaion for the whole year, following the Jerusalem Typicon. All services are provided with parœmiæ and unless otherwise stated two canons (in the case of a double commemoration, one for each), intercalated. Synaxarion readings are given for the Elevation of the Cross, Synaxis of the Bodiless Powers, St Nicholas, Nativity, Theophany, Annunciation, St George, SS Peter and Paul, Elias, Transfiguration, Dormition and the Beheading of John the Baptist. The Menaion begins on f.9; the first eight leaves are a later addition.

(ff.1-8) **МѢА** ѡКТОБРІА ВЪ ДѢ | ПРІПѢНІА МѢРЕ НШЕА Параскеѣи. Нарѣцаемѣи | ПАТКИ
ТѢНОВСКІА

Incipit: Пощенію пѣтъ въсприѣши жѣтейскіа любеѣ извѣже параскеѣа
слабѣнаа.

(ff.9-25v) 1st September, Beginning of the Indiction and Commemoration of St Symeon Stylites and the Forty Women [three canons, one for each commemoration]

(ff.26-39v) 8th September, Nativity of the Mother of God

(ff.40-52v) 14th September, Elevation of the Cross

(ff.53-64v) Dormition of St John the Theologian

(ff.64v-81v) 26th October, St Demetrius the Martyr, and Memory of the Great Earthquake

(ff.82-89v) 8th November, Synaxis of the Bodiless Powers

(ff.90-105) 21st November, Presentation of the Virgin

(ff.105v-121v) **МѢА** тогожде [sic!] 6th December, St Nicholas

(ff.121v-138) 25th December, Nativity

(ff.138-150v) 1st January, Circumcision; St Basil the Great

(ff.151-176v) 6th January, Theophany

(ff.177-188) 2nd February, Presentation of Christ in the Temple

(ff.188-200v) **МѢА** тогожде [sic!] 25th March, Annunciation

(ff.201-210v) на мѡлѣ вѣрни въ сѣвотѣ | вѣрь. Сѣго прѡвѣднаго лазарѡ

(ff.210v-222v) **СЛѢ**ѡ сѣмѣ стрѣтѣи

(ff.222v-239) въ сѣмѣ великѣмѣ сѣмѣ вѣрѣ | при уѡѣи

(ff.239v-253v) 23rd April, St George

(ff.253v-266) Ascension Day

(ff.266v-277) въ пѣи' вѣ пѡмѡтъ | сѣтварѣмѣ въ сѣи' иже ѡ вѣка | оѣсѣпши ѡѣи
нашии вѣрѣи | прѡвославиѣ [Only one canon, by Theodore Studite (including the second ode), but a rubric prescribes that the canon for the patron of the church in which the service is held should also be sung.]

(ff.277-297) Sunday of Pentecost

(ff.297-313v) 29th April, apostles Peter and Paul

(ff.313v-322) 20th July, Prophet Elias [one canon]

(ff.322-337v) 6th August, Transfiguration

(ff.337v-353) 15th August, Dormition of the Virgin

(ff.353-371) 29th August, Beheading of St John the Baptist [three canons, one to the Mother of God and two to St John, the second of these by Andrew of Crete]

Language: Church Slavonic, closely following Middle Bulgarian Tărnovo norms. The additional gathering (ff.1-8) was evidently written by a Ukrainian in the eighteenth century.

Inscriptions:

inside front cover: Zékány Lajos | Zékány | Lajos

ff.13v-14: во имя ѡца ѡ сина и свѣтаго дѣхѣ амиѡ | [The second part of the inscription has been erased.]

A later hand has added running titles.

Provenance: of Moldavian or Transylvanian origin, with a later additional gathering written by a Ukrainian. One of 14 manuscripts donated by Antal Hodinka in 1904.

Plate 29

Festal Menaion, 17th century

Paper. Watermark: stag with the letters ID (fig.78), cf. Piccard Hirsch 1299-1372 (1622-59); basilisk or griffin (figs.79, 80); eagle, small and rather faint; a coat of arms, too fragmentary to permit identification.

ii+305+ii leaves; modern stamped foliation [i-ii], 1-305, [306-307]. Size of leaves: 308×90mm.

Collation: I⁸ (-1), II-III⁸, IV-VI⁴, VII⁸, VIII-IX¹⁰, X⁸, XI¹⁰, XII⁸ (-1), XIII-XIV⁸, XV¹⁰, XVI-XIX⁸, XX¹⁰, XXI-XXII⁸, XXIII¹⁰, XXIV⁸, XXV-XXVI¹⁰, XXVII², XXVIII-XXIX¹⁰, XXX⁸, XXXI-XXXII¹⁰, XXXIII², XXXIV⁸, XXXV-XXXVI¹⁰, XXXVII⁸, XXXVIII⁸ (-8). Unsigned.

Layout: 24-26 ll./p. for the first scribe; 26-29, 32 ll./p. for the second; 24-25 ll./p. for the third; 25-27 ll./p. for the fourth; varying for the fifth. Written area correspondingly: 264×60 mm; 260×55 mm; 250-255×55 mm; 265×55-60 mm; 90×60 mm. From f.165 to f.181v two scribes share the same page, dividing it in two horizontally, each writing a different text.

Hand: a variety of rather irregular hands. 1. (ff.1-53, 89-146v, 167.18-182v, 213-221v, 263-305): large semiuncial, x-height 5-6 mm, letters of elongated shape sloping to the right; 2. (ff.54-56v, 72-77v, 222-247): straight, very irregular script, x-height 3 mm; 3. (ff.57-71, 78-88, 147-149.14, 183-210v, 251-260v): a hand similar to the preceding one, also irregular, x-height 3-4 mm; 4. (ff.149.14-164v, 247v-250v) another large irregular semiuncial, x-height 4-5 mm; 5. (ff.165-167.17, 167v-181v) a small semiuncial, x-height 2 mm, sloping to the right, sharing leaves with the first scribe. On ff.211-212 a later hand had added a missing part of the text. All the scribes use majuscules for the titles, but only the first scribe puts elementary decoration to them.

Ink: brown-black, used by the majority of the scribes, with the exception of the second scribe, who writes with yellowish ink (the colour may be due to oxidation, however). Dark-red (tile-red) is used for the titles, initials and rubrics. Black ink is used for the later addition.

Binding: ornamented leather on bevelled boards, 315×94 mm, restored with another ornamented leather. Sewn on four cords with raised bands on the spine, two fastenings, now lost. Blind tooling. On the upper cover an incised border of triple fillets framing the central panel (270×40 mm), whose angles are connected to those of the border; on the lower cover the scheme is similar, but the centre panel is divided into three strips, terminated by two horizontal oblongs; the strips are roll-stamped with an interlaced cresting with foliate ends. The binding appears to be original. Two flyleaves at each end, one in each case of the same patterned paper as the pastedowns.

Condition: leaves missing at both front and back; much staining; old repairs to most of the leaves, some becoming detached.

Decoration: simple and rustic, consisting of headpieces (only one of which has survived), numerous initials, mainly in the parts written by the first and third scribes, and tailpieces.

f.178: reading for 23rd May: a framed headpiece, 28×58 mm, outlined in red and divided into three compartments, and the two flanking ones comprising medallions with interlaced frames; a short bar with simple floral endings decorates the upper edge; small foliate endings at the corners.

f.182: a simple bar between two texts.

f.213: reading for 29th June: a small fragment of headpiece, the rest is completely destroyed.

Red three- to ten-line initials, at the Old Testament readings, differing in their ornamentation and construction. One group consists of linear initials with elementary ornamentation of dots, small geometric elements and tendrils (more elaborate on ff.215, 215v, with foliate finials, dots, short lines, tendrils and “fringes”). A second group includes initials with painted or outlined composite stems and more complicated ornamentation of tendrils, foliate finials, small trefoils; the outlined initials are more particularly ornamented. In the parts of the manuscript written by the second scribe there are both linear and outlined initials, simply decorated.

f.35: ink drawing at the end of the entry, representing a human head with a cross atop, surrounded by the letters *ѠѢ НИ КѢ*, illustrating the priest carrying the cross on the feast of the Exaltation of the Cross.

f.53: a tailpiece consisting of a red-ink drawing of a small twig.

Contents: Selective Festal Menaion, also including material from the Lenten and Festal Triodia and part of the Acts of the Apostles. Parœmiæ are provided for all services except for that to the Prophet Elijah on ff.231-240; a reference is given for the parœmia for the first service, for the Nativity of the Mother of God, but the text is not written out. Unless otherwise stated, each service is provided with two canons (in the case of a double commemoration, one for each), intercalated.

(ff.1-18v) **Services for the Nativity of the Mother of God** [The beginning is missing.]

(ff.18v-35) *НА ВЪЗДВІНІНІЕ УѢТЪНА І^Ѡ ВЪ|ТВОРАЦѢ КРѢТА ГНѢ* [one canon, by Cosmas]

(f.35v) [blank]

(ff.36-53) *МЦА ВКТЕВРѢА ДІ ПРЕО^ѠВНЫА МѢРЕ НШЕА ПЕ^ѠКЫ* [two canons, one to the Mother of God and one to St Petka]

(f.53v) [blank]

(ff.54-71v) *СЪВѢ^Ѡ АРХИСТРАТИГА | МИХАЙЛА. І ПРОУІН^Ѡ | ВЕСПЛЪТНЫ^Ѡ* [one canon]

(ff.72-88v) *ПРОВНА^Ѡ І ВѢШНОНА^Ѡ | ѠЦА НШЕ^Ѡ АРХІІЕРА|ХА І У^ѠТВОЦА НН^ѠКОЛЫ* [one canon, by Theophanes]

(ff.89-118) *ЕЖЕ ПО ПЛЪТІ РОЖѢСТВѢ | ГѢ БѢ СІСА НШЕ^ѠТѢ ХА* [F.97v is blank.]

(f.118v-136) *МЦА ГЕВРІА Д^Ѡ Е^Ѡ ПО | ПЛЪТІ ВЕРѢЗАНІЕ | ГѢ БѢ СІСА НШЕ^ѠТѢ ХА | І ПАМЛ^Ѡ ІЖЕ ВЪ СѢ^ѠЫ | ѠЦА НШЕ^Ѡ ВАСІЛА ВЕ^ѠЛІКА^Ѡ*

(f.136v-164v) *СѢОЕ ВѢОАВЛЕНІЕ ГѢ БѢ І СІСА | НШЕ^ѠТѢ ХА*

(ff.165-181v) **Services for Palm Sunday**

(ff.167-170) *ВЪ СѢ^ѠЖ ВЕЛІКѢЖ | СЖВОТѢ* [This text occupies the lower part of the pages, the upper part continuing to be occupied by the services for Palm Sunday; one canon.]

(ff.170-176) *ВЪ СѢ^ѠЮ ВЕЛІ^ѠКѢЮ НЕ^Ѡ ПА^ѠХЫ* [This text, like the previous one, occupies the lower part of the pages only. It is incomplete, breaking off in the middle of the Easter Homily of St John Chrysostom. One canon.]

Festal Menaion for November, 1707

Paper. Watermark: coat of arms (fig.81), very similar to Laucevičius 1404 (1697); small horseman with a tree (fig.82), type Laucevičius 2779-80 (1681-5); à la mode (fig.83), very indistinct, type Laucevičius 31 (1704).

72 leaves; modern stamped foliation 1-72. Size of leaves: 310×190 mm.

Collation: (2 leaves), I-XI⁶, XII⁶ (-5-6). Unsigned.

Layout: 27 ll./p., written area 222×140 mm. Catchwords. Running titles.

Hand: a fine practised semiuncial, influenced by print.

Ink: black; red for titles, rubrics and initials.

Binding: disbound.

Condition: incomplete, but the surviving pages are in very good condition.

Decoration: majuscule titles, with some græcising letter-forms similar to those of Ukrainian printed books, ornamented with floral motifs; larger and smaller initials of the same kind at the subdivisions of the text with modest decoration of buds and tendrils.

Contents: Menaion for November, lacking the beginning and the end. Services according to the Jerusalem Typicon. No lessons of any kind, but where more than one saint is commemorated, canons to both are provided, intercalated. Includes services for Nov. 15th (f.1, Gourias, Samonas and Abibus), 17th (f.5v, Gregory of Neocæsarea), 18th (f.11, Plato and Romanus), 19th (f.18, Obadiah; Barlaam), 20th (f.23, forefeast of the Presentation of the BVM; Gregory of Decapolis; Proclus, Patriarch of Constantinople), 22nd (f.30v, Philemon and his companions), 23rd (f.35v, Amphilochius of Iconium; Gregory Agri-
gentinus), 24th (f.42v, Mercurius), 25th (f.46v, apodosis of the Presentation of the BVM; Clement; Peter of Alexandria), 26th (f.53, Alypius the Stylite), 27th (f.57, James the Persian; Palladius) and 28th (f.65, Stephen the New Confessor; Irenarchus).

Language: Synodal Church Slavonic.

Inscriptions:

f.5: Roku 1770. wszędzie po Wołyniu wszczęte | morowe powietrze poryletney, wiele ludzi | oboiey płci osmierć przypawilo, nawety | w powiecie Włodzym-, w Ofsie dobrach JW | Wojewody Wołyn-: co dla pamięci tuzię za|pisało rękę własną dyta Bohusza Prbra WK | dz. 24. 9bris vs. Roku jako wyzey-

ff.57-60, *rectos*: Сѣл Миней Написахъ въ Сѣбѣ Овы|тели Мѣлѣцкой. Язъ Равѣ Бжѣй | Сѣннонокъ Февктістъ . Которѣ Надѣю | За ѿпшѣніе грѣховъ . до Бѣспасѣмаго Града | Ковалъ . до Цркви Сѣбѣ Соборной. Заложѣнѣа Бѣкрѣнѣа Гѣа нѣшего Іс Хѣ. Явѣ | При тѣй Цркви сѣбѣ. Бѣчуными Удсы | Зоставѣли. Рокъ Бжого дѣз. [1707] мѣца сѣ | днѣ гл.

Provenance: the inscription on ff.57-60 records that the MS was written in Mielec (near Sandomierz) in 1707. Bought from Miklós Pastinszky for 300 forints on 28th April 1960.

General and Festal Menaion, 18th century (second quarter: 1726?)

Paper. Watermark: à la mode (fig.84), type Laucevičius 30 (1740); coat of arms (fig.85), similar to Laucevičius 1759 (1724); cross (fig.86); coat of arms (fig.87). In the endpapers, coat of arms (fig.20).

i+446+ii leaves; modern stamped foliation [i], 1-447, [448]; original foliations $\tilde{\alpha}$ - $\tilde{\varphi}\tilde{\alpha}$ by the first scribe on ff.1-94 and $\tilde{\alpha}$ - $\tilde{\xi}$, $\tilde{\xi}$ - $\tilde{\eta}\tilde{\alpha}$ by the second scribe on ff.95-101, 102-149; $\tilde{\eta}\tilde{\alpha}$ - $\tilde{\varsigma}\tilde{\xi}$, $\tilde{\varsigma}$ - $\tilde{\tau}\tilde{\varsigma}$ by the other scribes on ff.150-364, 365-441. Size of leaves: 286×175 mm.

Collation: indeterminable: the present gatherings are made-up ones, constructed at the time of the restoration, and do not necessarily reflect the original composition of the book. It seems quite probable that it was originally predominantly in twelves. Unsigned.

Layout: scribe 1: 30 ruled ll./p., written area 242×142 mm ; scribe 2: 27 ruled ll./p., written area 238×131 mm ; scribe 3: 27 ruled ll./p., written area 238×130 mm ; scribe 4: 29 ruled ll./p., written area 239×140 mm. Calendar data are indicated in the upper margins; all the scribes except the third use a ruled outer margin in black ink.

Hand: a variety of late and slightly degenerate, though regular and consistent semiuncials. 1. (ff.1-94v, 413v.14-446) very small, regular semiuncial; 2. (ff.95-150.2) regular, slightly more conservative and larger (x-height=3mm) semiuncial; 3. (ff.150.3-153) upright semiuncial; 4. (ff.154-413v.13) small, slightly variable semiuncial. The first and fourth scribes use majuscule titles.

Ink: yellowish-brown for scribe 1 and black for the rest; orange colour (minium?) for titles, initials, and rubrics.

Binding: ornamented leather on thick bevelled boards, 310×185 mm, restored; five raised bands on the new flat spine, two new clasps. Blind tooling. On the upper cover a double-framed border with baroque ornament, now faint; big centre-piece of oval shape 108×88 mm, with the Resurrection within a garland. On the lower cover an incised and roll-stamped border of acanthus scroll; the centre panel is divided vertically by triple fillets into five strips, each stamped with the same scroll motif; the strips are terminated by two rectangles divided into triangles. The binding is from the eighteenth century, perhaps a little later than the manuscript, since the inscription on ff.95-111 has been cropped. One modern flyleaf at each end, and one old one at the end.

Condition: leaves missing at both front and back; ff.114-115 detached from the main body; the manuscript has been restored.

Decoration: very modest, on the model of contemporary printed books.

Three headbands outlined in black ink and filled in with red-orange linear floral motifs, two at the services for the Elevation of the Cross (f.112, with the Cross in the centre, and f.113, stopping at a framed representation of the Cross with the instruments of the Passion), and one on f.145 for 14th October, St Petka's Day, with the Cross in a round medallion in the middle. On f.125 the space provided has been left empty.

Numerous red or black penwork initials, many of them outlined and others double-outlined or framed, mainly at the Old Testament lessons. Shadowed and extremely large are

those on ff.275v, 276v, 411v, 412, 412v at the Gospel lessons for the blessing of the waters, whereas the great majority of the initials are small and with no ornamentation.

Contents: General Menaion on ff.1-94v, followed by Festal Menaion on ff.95-446v. The services follow the Jerusalem Typicon. Parœmiæ are provided for only a minority of the services in the either part; in some of the other services references are given for parœmiæ which are not written out. All the services in the General Menaion and the majority of the services in the Festal Menaion have a single canon; exceptions are noted. Where more than one canon is given, they are intercalated. The services for the weeks preceding Christmas and Epiphany (December 20th-24th and January 2nd-5th) have two separate canons, one at Compline and one at Mattins; the former is normally called **трипѣснецъ**, even though it may contain the full eight odes.

- (ff.1-5) **Common Service for one prophet** [parœmiæ]
- (ff.5v-9v) **Common Service for one apostle** [parœmiæ]
- (ff.9v-14v) **Common Service for two apostles** [parœmiæ]
- (ff.14v-20v) **Common Service for one saint** [parœmiæ]
- (ff.20v-24v) **Common Service for two saints** [parœmiæ]
- (ff.24v-28v) **Common Service for one saint who is a monk**
- (ff.29-33) **Common Service for more than one monk-saint**
- (ff.33-37) **Common Service for one martyr** [parœmiæ]
- (ff.37-40v) **Common Service for two or more martyrs**
- (ff.41-44v) **Common Service for one priest and martyr**
- (ff.45-48v) **Common Service for more than one priest and martyr**
- (ff.49-52v) **Common Service for a martyred monk**
- (ff.53-55) **Common Service for martyred monks**
- (ff.55v-58v) **Common Service for one female martyr**
- (ff.59-61) **Common Service for female martyrs**
- (ff.61-64v) **Common Service for a saint who was a nun**
- (ff.64v-66v) **Common Service for more than one saint who was a nun**
- (ff.66v-68v) **Common Service for martyred nuns**
- (ff.69-71) **Common Service for a priest and confessor**
- (ff.71-74) **Common Service for Anargyroi**
- (ff.74-76v) **Common Service for Holy Fools**
- (ff.76v-81) **сѣжба ѿбца ѿдѣн прѣтѣни** [parœmiæ]
- (ff.81-85v) **Service for Angels and other Bodiless Powers**
- (ff.85v-89v) **сѣжба ѿбца свѣтѣмъ ѡцѣмъ** [parœmiæ]
- (ff.89v-91v) **Канѡна двѣ прѣтѣи ѿцѣи. пѣвѣемъ вѣрадѣнныи нарочитѣи сѣбѣ**
- (ff.92-94v) **Parœmiæ for the Prophet Elias**
- (ff.95-102v) **1st September, the New Indiction, St Symeon Stylites and his mother Martha, Synaxis of the Virgin in the Monastery of Miasena, St Aeithalas, 40 Women martyrs and Ammon, their teacher, Martyrs Callistus, Evodius and Hermogenes, commemoration of Joshua, and commemoration of the Great Fire** [parœmiæ, canon for the New Year, by Joseph]
- (ff.103-112) **8th September, Nativity of the Mother of God** [parœmiæ, two canons, the second by Andrew]
- (ff.112-125) **14th September, Elevation of the Cross** [parœmiæ]
- (ff.125-137v) **26th September, St John the Theologian** [parœmiæ, three canons, the second by Theophanes]

(ff.137v-145) 1st October, Protection of the Mother of God, apostle Ananias, Romanus the Melode
 (ff.145-153) 14th October, St Parasceve, called Petka [parœmiæ, two canons]
 (f.153v) [blank]
 (ff.154-156v) 26th October, St Demetrius; Commemoration of the Earthquake [parœmiæ, canon for the earthquake]
 (ff.157-160) 20th November, Forefeast of the Presentation of the Virgin, Gregory of Decapolis, Proclus, patriarch of Constantinople
 (ff.160v-171) 21st November, Presentation of the Virgin [parœmiæ, two canons, the first by George]
 (ff.171v-177v) 9th December, Conception of the Mother of God
 (ff.178-181) 17th December, Prophet Daniel; Ananias, Azarias and Misael
 (ff.181v-185v) Sunday of the Forefathers
 (ff.186-196) Sunday Before Nativity, of the Fathers [parœmiæ, two canons]
 (ff.196v-201) 20th December, Sunday Before Nativity, St Ignatius Theophorus
 (ff.201v-205v) 21st December, Forefeast of the Nativity; St Juliana; St Peter, Metropolitan of Kiev
 (ff.205v-211) 22nd December, St Anastasia
 (ff.211-215) [23rd December], Forefeast of the Nativity; the Nine Martyrs of Crete
 (ff.215v-226v) 24th December Forefeast of the Nativity; St Eugenia [parœmiæ]
 (ff.227-236v) 25th December, Nativity of Our Lord [parœmiæ, two canons]
 (ff.237-238) [26th December], Synaxis of the Mother of God; St Joseph; Euthymius of Sardis [no canon, but a reference to that of the previous day]
 (ff.238v-242) Sunday after Christmas, St Joseph; King David; St James the brother of Our Lord
 (ff.242-250v) 1st January, Circumcision; St Basil [parœmiæ, two canons (one for each commemoration)]
 (ff.250v-256) [2nd January], Forefeast of the Epiphany; St Silvester
 (ff.256v-261) 3rd January, Forefeast of the Epiphany; Prophet Malachi; St Gordius [two canons at Compline and one at Mattins]
 (ff.261v-266) 4th January, Forefeast of the Epiphany; Synaxis of the 70 Apostles; St Theoctistus
 (ff.266v-272) 5th January, Forefeast of the Epiphany; SS Theopemptus and Theonas; St Syncretica
 (ff.272v-277v) ПОСЛАДОВАЊИТЕ УАСОВОМЪ СЪМЪХЪ | ВЪОДВЛЕНІИ [parœmiæ]
 (ff.277v-282) 6th January, Epiphany [parœmiæ, no canon]
 (ff.282-295) Blessing of the waters [parœmiæ, two canons]
 (ff.295-300) Synaxis of St John the Baptist
 (ff.300v-303v) 1st February, Forefeast of the Presentation of Our Lord
 (ff.303v-311v) 2nd February, Presentation of Our Lord in the Temple [parœmiæ]
 (ff.312-315v) 3rd February, St Simeon
 (ff.316-319v) 24th March, Forefeast of the Annunciation
 (ff.319v-326v) 25th March, Annunciation
 (ff.326v-327v) [26th March], Synaxis of the Archangel Gabriel [parœmiæ, no canon, but a reference]
 (ff.328-337) 3rd May, St Theodosius of the Caves; SS Timothy and Maura [two canons, both for Theodosius]
 (ff.337v-340) 6th May, Job; St Barbarus

(ff.340v-348) 21st May, SS Constantine and Helena [parœmiæ]
 (ff.348-354v) 8th June, St Theodore Stratilates
 (ff.355-362v) 2nd July, Deposition of the Robe of the Mother of God in Blachernæ
 [two canons]
 (ff.362v-372v) 10th July, 45 Martyrs in Nicopolis; Dormition of St Antony of the
 Caves [two canons, both to Antony]
 (ff.373-378) Положѣніе ризѣ г҃дны
 (ff.378-382) 13th July, Synaxis of the Archangel Gabriel; St Stephen Sabaites
 (ff.382-389) 15th July, Martyrs Cyriacus and Julitta; St Vladimir, prince of Kiev [two
 canons, both to Vladimir]
 (ff.389v-392v) 22th July, St Mary Magdalene; St Phocas
 (ff.393-398v) 25th July, Dormition of St Anne; St Olympias; St Eupraxia
 (ff.398v-403v) 31st July, Forefeast of the Procession of the Holy Cross; St Eudocimus
 [two canons, one for each commemoration]
 (ff.404-409v) 1st August, Procession of the Cross, the Maccabees and their teacher
 Eleazar and their mother Solomonía [two canons, one for each commemoration]
 (ff.410-414v) Blessing of the waters [Epistle and Gospel readings, no canon]
 (ff.414v-416v) 4th August, The Seven Sleepers of Ephesus
 (ff.417-420) 5th August, Forefeast of the Transfiguration; St Eusignius
 (ff.420-427) 6th August, Transfiguration [parœmiæ, two canons]
 (ff.427v-433) 14th August, Forefeast of the Dormition; Prophet Micah; Translation
 of the relics of St Theodosius of the Caves [two canons, for the forefeast and for St
 Theodosius]
 (ff.433v-438v) 15th August, Dormition of the Virgin [two canons]
 (ff.439-446v) 16th August, Translation of the Image not made by hands; St Diomedes
 [parœmiæ, two canons, both for the icon]

Language: Church Slavonic of the East Slavonic recension.

Inscriptions:

ff:95-111, rectos: мѣкс [1726] Рѣкс Ѡкѣврѣа к. днѣ || ѡбновѣса дрѣвнаго трѣдолѣбца || писанѣе, много недѣстѣйнѣ^и рабѣ^и бжѣи^и пѣвалѣ^и стѣфановиуемъ . сѣдъ книга глѣмала мѣнѣа великаа ѡбщаа || соѡрѣжѣса за старанѣ^и кѣштомъ || всѣй спѣлне вратѣй [...] || [...] || [...] || ѡ всѣй [...] || [...] || ѡвѣрѣнникъ хрѣма рѣжѣствѣ прѣбѣу || до хрѣмс тобѣжѣ рѣжѣствѣ прѣтѣа бѣу || дѣа ѡной ѡ вѣшѣмѣннаго хрѣма || невѣжѣлѣса ѡдалити [...] || прокѣлѣтѣа сѣи Ѡцѣ . ꙗ . ѡ ѡи иже въ || никѣй^и Пѣрваго Сѡбѡра ѡминъ

f.447: Писатель книги сія достойнъ | похвалы и награды за трудъ.

f.447: Sacerdos Joannis Lubaczewski. [These two last inscriptions appear to have been written by the same person.]

Provenance: written in the Ruthenian area. It is very possible that the inscription on ff.95-111 relates to the creation of the manuscript, and although the location of the community for which it was written has been obliterated, the date of 1726 is plausible as that of writing. Bought on 12th May 1962 from Oprics Miklósné for 300 forints.

Preserved with the manuscript are two conjoint leaves, 210×170mm, bearing a text in Rumanian in a late 19th-century hand, which apparently relates to a completely different book.

Lenten Triodion, 1678

Paper. Watermark: all rather indistinct: ff.1-48, horn within a circle with letter B above (fig.88), similar to Laucevičius 2987 (1686); ff.49-55, horn on a shield with letters M+K above, cross below, reversed B above the shield (fig.91), similar to Laucevičius 2985-6 (1672-8); ff.56-145, coat of arms (fig.90); ff.146-246, à la mode (fig.89), similar to Laucevičius 24 (1687) and Dianova-Kostjuchina 1267 (1689). In the endpapers, coat of arms (fig.20).246 leaves; modern stamped foliation 1-246; original foliation on ff.1-40, ̑-̑̑. Size of leaves: 300×185 mm.

Collation: indeterminable: the binding is very stiff, and some of the gatherings at the beginning and end have apparently been reconstituted during restoration (the leaves having become detached).

Layout: 27-42 ll./p., written area 230-250×130-145 mm. Catchwords and running titles, apparently original.

Hand: a variety of very degenerate small semiuncials, some with cursive elements.

Ink: brown, with various degrees of fading; red for titles and initials.

Binding: ornamented leather on boards, 315×190 mm, restored. Sewn on five cords, with raised bands on the spine; two new clasps. Blind tooling. On both covers the same rich composition of an incised double border, roll-stamped with interlaced cresting of dotted stems terminating in rich foliage, similar to Laucevičius 1976: 54, №162 (1595), and faintly similar to Laucevičius 1976: 60-61, №224 (1667) and Janc 1974, plate 91, Nomocanon ÖNB Slav. 21 (1686); at the top and bottom of the square central panel there are three shorter borders, two stamped with the same cresting and one blank. The frame of the central panel is roll-stamped with a classical palmette motif within double fillets; the centre-piece is a complicated quatrefoil composed of volutes and linear floral motifs. The original binding was completely restored in the twentieth century, but preserves on the upper and lower covers leather contemporary with the manuscript.

Condition: dirty; damage to leaves, particularly at the front; restored.

Decoration: rich but very naïve and archaising decoration of headpieces, initials and tailpieces, with anthropomorphic and zoomorphic elements; drawn in ink and red-orange colour (minium?).

Seven headbands in the part of the first scribe, at the opening of the manuscript and the main liturgical subdivisions of the text.

f.1: a framed headpiece drawn in pen and ink, 42×150 mm, with a large flower motif in the middle; two snake (dragon?) heads flank the central motif with another two at the upper corners.

f.9: a band of crossing stems (lattice) on an ink-painted background, interrupted by a central arched panel with the figure of Christ as priest within.

f.12: a band, with the figure of Christ (or a priest?) blessing within a central arched panel, flanked by busts of angels and prophets; rude interlaces with dragon-head endings terminate the composition.

f.16v: framed step-like composition, filled in with knot-motifs (a common type of the early Balkan interlaced headpieces).

f.29: a narrow band, filled with foliage sprouting from a crown, with a cross on the top.

f.39: a panel consisting of small intersecting concentric circles, crossed by strips, with dragon heads as endings; the whole composition is a poor imitation of the Balkan interlaced ornament.

f.45v: an ornamented frame-band around the title; three crosses at the centre of the upper rim.

Numerous initials of different kinds, placed at the beginnings of the main and secondary liturgical subdivisions; in several of the initials painted by the two main scribes, an animal motif (a donkey?) or dragon head is incorporated into the letters.

ff.9, 16v, 24v, 28, 33v, 34, 51v: seven anthropomorphic initials of a composite character occupying between four and ten lines, with human busts, an individual figure (*f.24v*), two figures leaning on the stem (*f.51v*), a hand holding the stem of the letter. Floral initials of varying sizes and shapes, sometimes also including interlaced motifs. Numerous geometric initials, prevailing three- to five-line, with outlined stems filled in by simple geometric motifs or with additional floral or other ornamentation; a particular variety are the two initials П, turned into a rectangular frame around a chalice. Eleven interlaced three- to five-line initials; that on *f.48v* is particularly big, with a complicated pattern resembling a portico with a cross hanging between the stems.

f.40: one three-line zoomorphic initial, representing a two-headed dragon.

Common red or black penwork initials with floral or anthropomorphic ornamentation.

Tailpieces of various kinds.

ff.8v, 11v, 16, 28v: interlaced tailpieces of different patterns.

f.38v: a tailpiece formed of a hand holding a big flower with two long, twisted stems growing from it, incorporating the inscription *ка[.]тъ попо[.]иуѣ цичи во*.

f.236v: an ugly drawing flanking the end of the text, representing birds and a tree (?);

f.246v: an eight-rayed star accompanied by the inscription: *ѣ . Ѥ . Ѧ . Ѣ . | 1.6.7.8.*

Contents: Lenten Triodion: type IX according to the classification given by Momina 1985.

(*ff.1-8v*) **Sunday of the Publican and Pharisee**

(*ff.9-11v*) **ПРИТУА О ВЛѢДНОМЪ СѢС**

(*ff.12-16*) **СВѢТА МАСОПѢСТЪ**

(*ff.16v-38v*) **НѢЛА МАСОПѢСТНАЯ** [Also services for the week following; a major sectional heading is provided for Thursday (*f.29*).]

(*ff.39-45*) **ВНѢ СЫРНЮ**

(*ff.45v-236v*) **НАЧАЛО ВЕЛИКАГО ПОСТА** [Services from Monday of the first week of Lent to the end of the Sixth hour on Friday of the sixth week. The text may proceed from one day to the next, or one week to the next, without any indication other than a change in the running title. Major sectional headings are provided for Friday of the second week (*f.103*), the second Sunday (*f.109*), the third Sunday (*f.136*), the fourth Sunday (*f.169*) and the fifth Sunday (*f.213v*).]

(*ff.237-246v*) **В УСТРЕ^о Ѣ^а НЛИ: ВЕЛИКАГО КАНОНА: ЖИТІЄ И ЖИ^аНЬ: |**

прѣвныа мѣре нѣеа мѣи Египетскон, списаное сѣѣши^а | софронѣмъ патрїархо^а |
Іерлїмскнѣ

Inscipit: Таниѣ царскѣю добре ѣ танти, дѣла же г҃на проповѣдати ясно

Language: Church Slavonic with distinct Ukrainian influence.

Inscriptions:

inside front cover: Ta xiązka [nie added in pencil!] należy do Cerkwi Rokitno

f.1: Jezus Marya Jozef Modlitwy [.....] [and others illegible]

ff.1-7, rectos: [...] wiecznemy cz[...]stawęc | przy cerkwi Hrudenskiej [...] | Ta xięga dla
Zostawac wieczne[...] czaly Prz[...] | [...]liwi Hrudenskiej którą Pod czas | wizyty Gneralney
Podpisnie | dnia 23 Augusta Roku 1726 | Stephan Litwinko [...] | y officia[...]

f.2v: [.....] na ymia Feodora | [.]opatilia maiu iemu dati Suleman Czubut z myta złoty 47
sza[...|.....]

f.8v: Cerkiew w Hrudni ufundowana Roku 1666.

f.14v: Leon Slubicza Zalensky

f.22: Pomoc moia od Pana Boga [...|...]

f.22: Zymy niebyło w Roku 1724 Do wtorku drugi niedzeli postu | mięsopustu Było
niedzeli 8 potym stała niedzeli dwie

f.22: Krol Polski Nap Pan Miłoserny

f.30: Pan Gardy chleb Twardy Piwnica Na[...]

f.42: z Hruda nazwana Jest Pra[...] Postna Albo Triod | Na co si potpisnie dat w Hrudzie
Dna z [...]

f.73v: Xondz Teodor Kaminsky Zasło wielkie pustki wrokity | Ante Cserka[?] Barzo zła
Było Klucilo Prawem rozne | a nie sluszne

f.74v: Xondz Rokitensky na goli grunt nastał Xondz Teodor Kaminsky | Tilko Sacz[?] [...] Zyt
gwałem na na[...]

f.118v: Roku 1773 Brastwo Cerkwi Rokitni wydalo Pyniendzy Ze skarbuni Złotych [sic]
Pentset dyko 50 na dzwun naorat | nadach Cerkwi gontowi na triod Postną dzwun Złotych
30 dyko trista ornat 10 dyko sto | Triod Taleri 4 dyko Cztiri repera się [...] dzwonili resta

f.139v: Roku tisioc sedmsetnego fturego podczaz wiosny szwedzi yszli bez brzesc y bez
bialo do polszczy | Roku tisioc sedmsetnego piątego sasi stali wwitulinie y szmygielsky
/ tegoż roku moskale zimowali w tykocinie | Roku 1708 Sender podstawscy witielinsky |
był w cerkwy witulinskiej

f.140: Roku siedmsetnego siedmego Moskwa zimowała w biały pulk Jensky | Nakoniec
tegoż roku przed bożym narodzeniem pulk stał smolensky Ci wyiedli pszenice | y żyto |
[...] pod grodnem pobiło

f.147v: Ru 1772 Xiądz Theodor Kaminsky miał Prymilye na Niebo wzięcie Świętey Anny |
Introdokował Brat Jego X Hrudzki z ręki X Mitropolity

f.148: Ru 1772 Xdz Teodor Kaminsky miał Prymilye na Niebo wzięcie Świętey Anny
Introdukował Brat [...] | z ręki Xdza Mitropolity

f.148v: Roku 1772 Xyondz Theodor Kaminsky mał Primilie na w Nebo wzentie S. Anny

| Intradukował Brat Jego X Hrudzanski z renki X Mitropolity | Tegosz roku moskali odebrały Złłti 20 X Teodora

f.149v: Roku 1773 Wasili Zahor Dzwun ze gdanska wyprowadził nowy salowni 30 Złoty dyko | Tristo Złłoty Swim Kostem Za Xiędza Teodora Kaminskiego

f.161: Roku 1733 mię. februara [...] pomał Krol August

f.161: Kiedy Bogaty umierz[...] to wsztyki haustugi A kiedy ubogy to iedę Albo drugi

f.161v: Dai boze Doczekaty woskresenya Chrystowa w Dobrym zdrowiu nam wsi[...] | azeby doczekali iaicia czerwonocho

f.162v: Day Boze Dozdaty Woskresienia Christa W dobrym Zdorowiu

f.184v: W roku 1701 Było zatmienie słońca Miesiąca fbruary Dnia 17 / Pomoc moa od Boga | W roku 1701 Było zatmienie słońca Miesiąca fbruary Dnia 17 / Pomoc moa od

f.191: Roku 1734 Koronacia była Krola fryderyka | Tego roku Moskwa zimowała w Brzysciu [written twice]

f.208v: **СѢА КНИГА НАЗВАНА ТРИЦДЦЬ ПОСТНАА ДО ЦЕРКВИ** Hrudzkoy wicznimy czasy nadanaa do chramu Ofiarowa[n]ia P mary

f.212v: Roku 1773 X Teodor Kaminski sprawił Ornat Partirowi Salon | Około Złłoty Zapinondzę Sprowijanta

f.219v: Roku 1773 Moskwa Prowiantamy ludzy zgubila Tegosz Roku Xiędzu Teodorowy Kaminskiemu | W Brziscu konie zabrały musia piechoto do domu iscz

f.233: Roku 1733 Stali kozacy przed Bozym narodzenie | w Ianowie niedziele pięć

f.242v: w R^u 1795 Antoniego Kamińskiego z Mulnika wypądzon | ze falszywu Trymałsprawe w Kamierze Pruskiej | w Białym Stoku KK

f.242v: [...] 1779 Dnia 9 miesiąca marca wsk' w tym Roku przyzybyły przy[...] Xiążęta Radziwiłłowie | do Biały

f.243: [...] marca dnia 9 wsk' w tym Roku przyzybył przyiechał [...] Xiążę Radziw[...]

f.243v: [...] się missia odprawiła w Klonownicy [...] XX Bazylianie z Biały[...]

f.244: Ru 1778 dnia 14 8bra jaksię missia odprawiła w Klonownicy [...] XX Bazylianie Bialskiey

passim: [frequent trivial inscriptions of the type "Proba Ręky i Piora" or of a few words of the text written out, and some more which are no longer legible]

Provenance: Ruthenian, very likely written in the same region of present-day Poland as the later inscriptions. The date 1678 appears on ff.135v and 246v, apparently in the hand of the scribe who wrote those pages. The villages of Rokitno, Hrud, Klonownica Duża, Janów and Witulin, all mentioned in the inscriptions, are in the powiat of Biała Podlaska, Lublin Province. The parish church at Hrud was indeed founded in 1666, by Michał Kazimierz Radziwiłł. Purchased in 1918 from Gyula Halaváts (1853-1926), geologist and palæontologist. Eight fragments extracted from the binding at the time of its restoration are kept separately in the library.

Plates 37, 38

Octoechos, 16th century (first quarter)

Paper. Watermark: boar (fig.92), very similar to Piccard Vierfüßler v.3, 50 (1511); oxhead with serpent above (fig.93), very similar to Mareş 292, similar to Briquet 15376 (1498); oxhead (fig.94), similar to Budka 38 (1504); oxhead (fig.95), similar to Piccard Ochsenkopf 197 (1505-1509).

i+320+i leaves; modern stamped foliation in the centre of the upper margin, [i], 1-320,[321]; earlier, to a great extent deleted foliation at the upper right-hand corner of the leaves, indicating their disorder before the restoration. Size of leaves: 275×195 mm.

Collation: originally probably in twelves, as indicated by the surviving signatures $\text{Ж}-\text{Д}$ on ff.154-284v, but the gatherings have been reconstituted during restoration and do not now necessarily reflect their original state.

Layout: first scribe 30 ll./p., written area 217×140 mm; second scribe 29 ll./p., written area 230×140 mm.

Hand: two hands, both medium-sized, informal but consistent bookhands; the first scribe wrote ff.1-120v and the second ff.121-320. A misplaced leaf of the first scribe's is now f.318.

Ink: brown for the first scribe and yellowish-brown for the second. Red used for the titles, initials, and rubrics.

Binding: modern, 288×201 mm, green and brownish-pink marbled paper on cardboard, half-bound; four raised bands on the spine. One modern flyleaf at each end.

Condition: lacking the beginning and the end, with sporadic losses within. The leaves towards the end were seriously damaged before the restoration; the leaves throughout, most of which had become detached, have been mended, not necessarily according to the original bifolia.

Decoration: two very simple interlaced headbands outlined with red, in the part of the second scribe on ff.121 and 122. Titles of small (8 mm) and bigger (15 mm) majuscules, with simple forms of *vjaz'*. Red, two-to four-line penwork initials at the liturgical subdivisions in both parts of the manuscript; mostly without ornamentation, except on ff.71, 99v and 121 (almost destroyed) where where the letters have foliate finials.

Contents: *Octoechos*, tones 1-8. There are sporadic lacunæ.

(ff.1-16) **Tone 2** [the end only: incomplete material for Friday]

(ff.16v-69v) **Tone 3**

Incipit: $\text{ВЖ}^{\text{Ѣ}} \text{В}^{\text{Ѣ}} \text{НА МАЛѢИ В}^{\text{Ѣ}} \text{РНИИ НА ГИ} | \text{ВЪЗВА}^{\text{Х}} \text{СТР}^{\text{Ы}}. \text{ВЪСКРЕСН}^{\text{А}}. \text{ГЛА}^{\text{Г}}$

[Sectional headings are provided at the beginning of the stichera на ГИ ВЪЗВАХЪ for each day of the week: Sunday ff.17 (Great Vespers) and 23v, Monday f.30, Tuesday f.38, Wednesday f.45, Thursday f.51v, Friday f.59.]

(ff.70-120v) **Tone 4**

Incipit: $\text{ВЖ}^{\text{Ѣ}} \text{НА МАЛѢИ В}^{\text{Ѣ}} \text{РНИИ НА ГИ ВЪЗВА}^{\text{Х}} \text{ПО}^{\text{Г}} | \text{СТИ}^{\text{Х}} \text{ЖИ} \text{И ПОЕ}^{\text{А}} \text{СТР}^{\text{Ы}}. \text{ВЪСКРЕСН}^{\text{А}}. \text{ГЛА}^{\text{Г}}$

[Sectional headings are provided at the beginning of the stichera на ГИ ВЪЗВАХЪ for

each day of the week: Saturday (Great Vespers) f.71, Sunday f.75, Monday f.83, Tuesday f.91v, Wednesday f.99, Thursday f.106v, Friday f.114v.]

(ff.121-177) **Tone 5**

Incipit: **ВѢЖЕЪ НА МАЛѢИ ВѢРНИ** | на ГИ възва^х по с^х ѿ и поёмъ ст^хры^х.
въскр^{ны}. гла^х ѿ

[Sectional headings are provided at the beginning of the stichera на ГИ възвахъ for each day of the week: Saturday (Great Vespers) f.122 (most of Saturday and the beginning of Sunday are missing), Monday f.137, Tuesday f.145, Wednesday f.152v, Thursday f.159, Friday f.166.]

(ff.177-231) **Tone 6**

Incipit: **ВѢЖЕЪ НА МАЛѢИ ВѢРНИ НА ГИ БЪ** |зва^х поставл^ѣ с^х ѿ. и поёмъ ст^хры^х въскр^{ны} гла^х ѿ

[Sectional headings are provided at the beginning of the stichera на ГИ възвахъ for Saturday (Great Vespers) f.178, Sunday f.188v, but subsequent sections are signalled only by the use of red ink.]

(ff.231-281v) **Tone 7**

Incipit: **ВѢЖЕЪ НА МАЛѢИ ВѢРНИ ПО С ѿ** |и поёмъ ст^хры^х въскр^{ны} гла^х ѿ

[A major sectional heading is indicated only for Great Vespers on Saturday (f.232).]

(ff.281v-320v) **Tone 8**

Incipit: **ВѢЖЕЪ НА МАЛѢИ ВѢРНИ НА ГИ БЪ** |зва^х | ст^хры^х въскр^{ны}. постави^ѣ с^х ѿ гла^х ѿ

[A major sectional heading is indicated only for Great Vespers on Saturday (f.282v). The end is missing.]

Language: Church Slavonic; in the part written by the first scribe there are very few traces of Bulgarian orthographic practice; it is much more palpable in the second scribe's part. The first scribe is also very sparing in his use of diacritics.

Inscriptions:

f.26: кирилѣсонъкирилѣсонъкирилѣсонъ

f.42v: помощь иже первѣ въразъ златомъ | перскою утѣю дѣ

passim: [running titles have been added by a later hand]

Provenance: written in the Ruthenian area. One of 14 manuscripts donated by Antal-Hodinka in 1904.

Plates 39, 40

Octoechos, tones 1-4, 16th century (middle)

Paper. Watermark: boar (fig.96), identical to Mareš 346 (1551). In the endpapers, coat of arms (fig.20).

i+209+i leaves; modern stamped foliation, [i], 1-43, 47-100, 102-213, [214]. Size of leaves: 315×200 mm.

Collation: I⁸, II⁸ (-1.8), III-IV⁸, (2 leaves), V-VII⁸, VIII⁸ (-7), XI-XXVI⁸, (2 leaves). Three gatherings are missing at the beginning; the two leaves inserted between IV and V are from the last of these and originally came immediately before the present f.1. Some material (probably one gathering) is missing between XXV and XXVI, and also some at the end. Gatherings signed in the bottom right-hand corner of the first recto, but the only signatures to survive are *А* (on the first extant gathering), *ѣ* (not original!), *ѣ*, *ѣ*, *ѣ*, *ѣ* and *ѣ*.

Layout: 30 ll./p., written area 240×135 mm; the conventional indications of theotokia, etc., in the margins.

Hand: a small (x-height 3mm) practised bookhand; majuscule titles.

Ink: black; red for titles and initials.

Binding: ornamented leather on boards, 322×209 mm, restored; even spine, two new clasps. Blind tooling. On the upper cover a large double frame incised with triple fillets; within the outer border a frieze of heart-framed palmette stamps, cf. Janc 1974: plate 38/38 (16th century), while in the inner one the stamp is an eight-leaved rosette with pointed leaves. The centre panel, outlined with the same fillets, is divided crosswise into four square compartments, each of them divided diagonally; small circles are stamped at every intersecting point and near the corners; the free space is occupied by rosette stamps. The panel ends in two short borders at the top and bottom, consisting of another variety of the heart-shaped palmette stamps and stamped S-like figures, cf. Janc 1974: plate 35/22 (15th century). On the lower cover the pattern is identical except that one of the shorter borders is stamped with the rosette motif, and within the central panel instead of the separate rosettes, separate palmette stamps are impressed. One modern flyleaf at each end.

Condition: apart from the missing leaves, generally good. Occasional spotting with wax; some damage to the edges of leaves (restored); some pink staining on ff.73-77; part of f.167 missing (probably a headpiece has been removed).

Decoration: modest, of interlaced headpieces at the tones, of which only the second and third survive (the beginning of the manuscript is lost and the fourth headpiece has apparently been torn out).

f.47: three intersecting, concentric circles, crossed diagonally by double stems with fine foliate endings, the whole area 75×117 mm, red outlines, yellow, light green and blue interstices.

f.109: intertwined broad strips ("lattice" or "basket" type), 55×125 mm, with small beads at the intersecting points; a small cross with the usual inscription at the middle on the upper rim; red outlines with colouring of the sectors in ochre, bluish green and bright blue; the "white" parts of the ribbons are speckled with the same colours.

Contents: Octoechos, tones 1-4. There is text missing at the beginning and end.

(ff.1-43) **Tone 1**

[The beginning is missing. Sectional headings are provided for each day at the beginning of the stichera на ГИ ВЪЗВАХЪ for Tuesday (f.6), Thursday (f.20v), Friday (f.28v) and Saturday (f.42). That for Wednesday was evidently on the missing leaf after f.14.]

(f.43v) [blank]

(ff.47-108) **Tone 2**

Incipit: На велицѣи вѣрни на ГИ ВЪЗВАХЪ | СТРОХЪ. ВЪСКРЪСНЫ

[Sectional headings are provided at the beginning of the stichera на ГИ ВЪЗВАХЪ for each day of the week: Sunday f.58, Monday f.65v, Tuesday f.74, Wednesday f.82, Thursday f.90, Friday f.98v, Saturday f.107v.]

(f.108v) [blank]

(ff.109-166v) **Tone 3**

Incipit: На велицѣи вѣрни на ГИ | ВЪЗВАХЪ СТРОХЪ. ВЪСКРЪСНЫ

[Sectional headings are provided at the beginning of the stichera на ГИ ВЪЗВАХЪ for each day of the week: Sunday f.119v, Monday f.126, Tuesday f.134, Wednesday f.141v, Thursday f.149, Friday f.157, Saturday f.165v.]

(ff.167-213v) **Tone 4**

Incipit: На велицѣи вѣрни на ГИ | ВЪЗВАХЪ СТРОХЪ. ВЪСКРЪСНЫ

[Sectional headings are provided at the beginning of the stichera на ГИ ВЪЗВАХЪ for each day of the week: Sunday f.179, Monday f.187, Tuesday f.195v, Wednesday f.203v (the beginning only: there is a lacuna probably of eight leaves), Thursday f.204, Friday f.212v; the end is missing.]

Language: Church Slavonic, written according to Middle Bulgarian Târnovo orthographic norms, but evidently in an East Slavonic milieu.

Inscriptions:

f.1: Agreşul de jos

ff.100v-108: ѿвѣстѣ карѣте || оуѣмѣ кѣпѣжа" || ѿѿѣ попа оуѣрсѣ || дела шѣцеѣдѣ" || ѿ лѣи ѣнакиѣ || ди
вѣрте || амѣ датѣ" і шѣштауи || вани || ши ѿ мирѣ де мѣлаю || ши і силѣ де плѣгѣ || || мѣлаю кѣ
ѿ шѣштауи || ши ѿмѣ кѣмператѣ

f.118v: [...] ши прѣуби" ѿ но фѣра" по" глнгорнѣ сѣ ѿи сѣмѣтѣ" | амнѣ-

Provenance: probably of Ruthenian origin, but later used by Rumanian communities. The inscriptions on ff.1 and 103 connect the manuscript respectively with the villages of Agrişu de Jos (Alsó Egres) and Bretea (Magyarberéte), both in the Betlen district of Szolnok-Doboka megye (now Bistriţa-Năsăud region in Rumania). The first of these is also mentioned in an inscription in Fol. Eccl. Slav. 27. Bought on 18th January 1956 from the widow of Szilárd Sulica (1884-c.1950) at the same time as MSS Fol. Eccl. Slav. 22 and Fol. Valach 8; Fol. Eccl. Slav. 27 and 28 were also obtained from her.

Found in the manuscript, and now kept separately, are three short documents in German and Rumanian, two of them dated 1860 bearing the name of Eremias Papp of the village of Alsó Egres.

Plate 41

Octoechos, 16th century (3rd quarter)

Paper. Watermark: arms of Cluj, similar to Mareş 159 (1565); arms of Cluj, identical to Mareş 158 (1565-7); bear, similar to Mareş 490 (1555); bear, type Mareş 431-4 (1559-64); fox, similar to Mareş 3 (1546); two indecipherable letters, possibly a countermark to the preceding mark. In the last two leaves a lion (resembling Seven Provinces) and a coat of arms (??a castle), apparently much later marks.

34 leaves; unfoliated. There are a number of very fragmentary leaves also: some at the beginning, three after f.19, at least eight after f.20 and nine after f.29. Size of leaves: 307×195 mm.

Collation: the manuscript is too fragmentary for any collation to be established. However, ff.1-11 probably represent a gathering of twelve with the first leaf missing, and ff.12-20 probably a gathering of twelve lacking the ninth, tenth and eleventh leaves. Ff.11v and 20v are signed *ī* and *āī* respectively. The last three leaves are additional, evidently added to replace lost material.

Layout: 22 ll./p., written area 230×140 mm.

Hand: a practised Moldavian semiuncial, sloping to the right; majuscule titles. Towards the end (ff.30-31v and the fragments preceding them), though the hand is very similar, it may be that of a different scribe, using a characteristic tall *Ѡ*. The last three leaves are written in a later, squarer, less elegant hand.

Ink: brownish-black; red for titles, initials and rubrics.

Binding: brown leather on boards, 305×185 mm, with grooves running the whole length of the edges. The headbands are sewn with blue and rose threads; the book sewn on four cords. Flat spine with some restoration, traces of two fastenings. Blind tooling. The upper cover has a double border of two different patterns between triple fillets; the outer border consists of roll-stamped palmette motifs in juxtaposed heart-shaped frames and the inner one of pointed eight-leaf rosette stamps. The central panel has a row of trefoils at the top and bottom, with the same trefoils in each corner and twice along each vertical edge. The centrepiece is a cross made up of small circular stamps. The lower cover has the same double border, the central panel being divided into lozenges by triple fillets running diagonally with the circular stamps at the intersections. The binding is contemporary with the manuscript. No endpapers.

Condition: poor: very many leaves are lost, and others fragmentary, and those that survive are dirty with extensive spotting and staining. Binding severely damaged.

Decoration: titles in simple *vjaz'*, 25 mm in height; on f.30v a four-line initial *Б* with modest decoration.

Contents: *Octoechos*, very defective, containing only the end of the seventh tone (it begins in the middle of the third ode of the canon for Friday) and parts of the eighth. The latter begins on f.9. There are surviving sectional headings for Wednesday and Thursday (ff.21, 28). The manuscript ends with the eleventh Gospel of the Resurrection, with following exapostilarion and sticheron; it is probable that there is nothing missing after this.

Language: Middle Bulgarian, two jers, two juses.

Inscriptions:

f.1: Agrisul de jos

last leaf, verso: [salutation to the Mother of God in Rumanian]

Provenance: of Moldavian or Transylvanian origin. The inscription on f.1 connects the manuscript with the village of Agrișu de Jos (Alsó Egres) in the Betlen district of Szolnok-Doboka megye (now Bistrița-Năsăud region in Rumania). A similar inscription is found in MS Fol. Eccl. Slav. 23. Given in the 1950s by the widow of Szilárd Sulica (1884-c.1950), from whom MSS Fol. Eccl. Slav. 22, Fol. Eccl. Slav. 23, Fol. Eccl. Slav. 28 and Fol. Valach 8 were also obtained.

Plate 42

Octoechos, 16th century (last quarter)

Paper. Watermark: faint boar (fig.97), very similar to Mareš 374 (1578). In the endpapers, oak-twig (fig.34), which is also found in the endpapers of Fol. Eccl. Slav. 6 and 10. i+136+i leaves; modern stamped foliation [i], 1-136, [137]. Size of leaves: 286×185 mm.

Collation: I⁸ (-1), II⁸, III⁸ (8+2), IV⁸, V⁸ (±5), VI-XV⁸, XVI⁴, XVII⁸ (-8), XVIII⁴. This collation represents the present condition of the book, which is a result of a complete reconstruction at some time in its history: all the leaves have been repaired at the hinges. It does not, therefore, correspond to its original construction. There are no signatures. The last leaf (f.136) is extraneous. There are occasional leaves missing.

Layout: 28 ll./p., written area 230×140 mm.

Hand: a practised smallish semiuncial/bookhand (x-height=3mm). Majuscule titles. F.38, which replaces a lost leaf, is in a different hand. On the final extraneous leaf, a larger, more formal semiuncial.

Ink: black; red for titles, initials and rubrics.

Binding: ornamented brown leather on thick boards, 300×205 mm, restored; four raised bands on the new spine, traces of two fastenings. Blind tooling. On the upper cover a broad double frame with triple fillets; the vertical outer borders bear a roll-stamped double-stem rinceau, while the horizontal ones are divided into triangles; within the inner border a different roll-stamped rinceau in the vertical sides and oblong beads in the horizontal ones. The centre panel has an incised wavy line running along the frame of triple fillets; the same fillets connect the panel corners with those of the borders. The centre-piece is a small lozenge with the Crucifixion, around which small rosettes are stamped; flower motifs are impressed at the angles and at the corners of the lozenge; for the composition as a whole cf. Laucevičius 1976 №19 (18th century.) On the lower cover there is the same framing but the centre panel is divided into four vertical strips stamped with the wavy lines in two rows, the double-stem rinceaux and the beads. The upper border is overlapped by another lozenge stamp, very faint, with Christ in an oval medallion. The binding is probably from the time of the manuscript's reconstruction (18th century?). One modern flyleaf at each end.

Condition: good, except for a large number of wax stains and some missing leaves at both beginning and end. At some point the manuscript was reconstructed, at which time the hinges of the leaves were repaired with paper. There is hardly any other mending, although the manuscript has been restored in recent times.

Decoration: titles of majuscule letters, 15-18 mm, forming simple *vjaz'*. Twenty-three red pen-flourished initials of the Neo-Byzantine type, occupying three to five lines. Those on ff.124v-135v are at Gospel and Epistle readings. The ornamentation includes fine leaves, tendrils and small buds, centred on the stems of the letters, and black dots. Two-line red initials with buds and tendrils are put occasionally at the tones. A small tailpiece on f.85v consists of a calligraphic *a* and red outlined stylised vegetal stem composed of joints.

Contents:

(ff.1-85v) *Octoechos* for Saturdays and Sundays [Material for Great Vespers on Saturday and for Sunday morning, arranged according to the tones. A major sectional

heading is provided for each of them: Tone 2 f.12v, Tone 3 f.23v, Tone 4 f.28v, Tone 5 f.40v, Tone 6 f.51v, Tone 7 f.53 and Tone 8 f.74. The beginning is missing.]

Defective: begins with the words: **ѦЗЫЦИ СЪ ВЕСЕЛИИЕМЪ. ХС ВО БЪ НАШЪ. НА КРЪТЪ | ПРИГОВОРАДИ ГРЪХЫ НАША.**

(ff.86-126) **Octoechos for weekdays** [A major sectional heading is provided for each of them, each commencing with Vespers on the previous day, thus for example the section for Monday (Tone 1) actually begins with Sunday Vespers (Tone 8): Monday f.86, Tuesday (Tone 2) f.93v, Wednesday (Tone 3) f.100, Thursday (Tone 4) f.106, Friday (Tone 5) f.112v and Saturday (Tone 6) f.118.]

Incipit: **ВЪ НЕЛѦ ВЕ СТРЪ КЪ ГЪ НАШЕМС ІСЪ | ХОУ. ГЛА. И**

(ff.126-130v) **ЕВГІА ШТРЪНА ВЪСКРЪНА** [The end of the last Gospel reading is missing.]

(ff.132-135v) **Gospel readings for the Liturgy on Sundays** [Each is followed by exapostarion, theotokion, sticheron, prokeimenon and Epistle. The beginning and end are missing, and only material for the second to seventh Sundays after Whitsun remains.]

(f.136) [The extraneous leaf. Possibly a fragment of another octoechos.]

Language: Church Slavonic, following Middle Bulgarian Tărnovo orthographical norms but with some East Slavonic elements.

Inscriptions:

f.1: **Ѧ СЕ ВЪГЪ ВЪ МЦА АГОІ ДНЬ РАГ**

f.1v: 1912 Jacob Tanats

ff.17v, 18, 19, 20, 20v: **АУА СФЪТЪ КЪТЕ АНШЕ | ѦТАЮ АС ПЛЪТИ ІАКЪ СЪИ ФЪЕ | ДЕ ЛЕ ГАДОАРЪ | ПОМАНЪ ПЕНТРЪ СФЛЕТЪ АШИ | ШИ А ПЪРИЦИЛО ШИ А МОШИЛО ШИ А СТЪМОШИЛЪ | А·Ѧ·Ѧ·І·І·** [1738]

f.27: **ГДА ГРЪДИ Противи се смиреніе ДАЕ БЛАДЪ** [The inscription is repeated in East Slavonic orthography in a later hand, which evidently wrote more, but this has been lost by trimming.]

f.27v: **ѦДА ЄВРЕИ ЗАТВОРИШЕ ВЪ ГРЪКЪ ЖИВОТЪ. РАЗВОНИИ КЪ ЖЕ ѦВРЪЗЕ АЗЫКОМЪ РАИ ВЪПИА И ГЛА. ИЖЕ СЪ ЛНОЖ МЕНЕ РАДИ | РАСПАТСА. СЪВЕСИМИСА НА ДРЪКЪ. И ПАВЛЕШИ МИ СА НА ПРЪСТОЛЪ [...]** [This sticheron is omitted from the text where it should appear on this page.]

f.28: **ДЕ УМИГАЮ СКРИЕЪ ШИ ИѦНШЪКО ЛА КЪМЖТУ МЕН ЛА КРЪГЪ Ш[...]** | **ЕИА КЪ СЪ ВАКЪ ВИНЕ ШИ ЕН ТРИ.МАЩЪ ВАНИ КЪ НЕ СТРИГЪ ДЕ | ШИ ВАСКЪ В[...]**

f.128v: [illegible]

f.133v: Burg Suseni in 20 April 1872 | Jacob Thanacs | cantor [...]

f.136: **ПИСАЛ ИѦНАКО Ѧ ВОТЪШЕ ВЛЪ ЗРІНІ А ЗІЛЕ ЛЪ ВАСИЛЕ ВОЕВЪ ВЛЪ ЗРІНІ** [1645]

f.136: **[..] Д[..] ЛА СИМИВ СЪПЪНИ А ВЛЪ ЗРІНІ** [1665]

f.136v: [a long but fragmentary and not easily readable text, apparently part of a service to St Petka]

passim: [occasional additions to the hymns]

Provenance: probably of Ruthenian origin, but later used by Rumanian communities. The inscriptions on ff.1 and 133v connect the manuscript with Susenii Birgăului (Felsőborgó) in Bistrița-Năsăud region. Acquired in 1912 together with two Rumanian MSS.

Plate 43

Octoechos, 17th century (second quarter)

Paper. Watermark: arms, type Eineder 279-281 (1642-44); apostolic cross on three hills (in the first 19 leaves only); a very indistinct mark, possibly a sphere.

112 leaves; unfoliated. Size of leaves: 300×195 mm.

Collation: 19 leaves, I-II¹⁰, III² (4 leaves), IV¹⁰, V⁸, VI¹², VII¹⁰, VIII⁸, IX¹⁰, X¹⁰ (-10). The first 19 leaves certainly represent the remains of more than two gatherings. Ff.27, 40-41, 44-46, 58, 62 and 84 are fragmentary. Ff.20, 76, 86, 94, 104 signed centrally in the upper margin of the first recto, +.

Layout: ff.1-2v: 32 ll./p., written area 250×150 mm; ff.3-13v: 31 ll./p., written area 240×145 mm; ff.14-112v: 29 ll./p., written area 225×140 mm.

Hand: four distinct bookhands. 1. (ff.1-1v.24, 2v-13v) a medium semiuncial/bookhand; 2. (ff.1v.24-2) a fairly informal but professional bookhand; 3. (ff.14-75v) a semiuncial/bookhand, similar to the first, but slightly thicker and more compact; 4. (ff.76-112v) an informal but clear and practised bookhand similar to the second (very likely the same scribe writing a somewhat larger hand).

Ink: black; red for titles, initials and rubrics.

Binding: brown ornamented leather on boards, 305×180 mm, with grooves running the whole length of the edges. Sewn on four cords; headbands sewn with reddish-purple threads. Flat spine. Blind tooling. Both covers have rather irregular borders. The central panels are rather crudely divided into lozenges with double fillets; foliar and cresting rosettes stamped in the spaces. No endpapers at the front; at the back, the pastedowns are leaves from an octavo psalter.

Condition: many leaves are lost, and others fragmentary; the remainder are dirty and stained. Some eighteenth-century repairs. Binding worn and damaged and almost detached.

Decoration: titles written within the text-block with only their initial letters bigger (by three times) than the text, so that they do not make clear divisions between the parts of the book. Simple red, three-to four-line initials, modestly decorated with tendrils, buds, and short lines crossing the stems, and sometimes with foliate finials of irregular shape; much more modest in the part written by the second main scribe.

Contents:

(ff.1-75v) **Octoechos for Saturdays and Sundays** [Material for Great Vespers on Saturday and for Sunday morning, arranged according to the tones. The beginning (including all of the first tone) is missing, and there are sporadic lacunæ throughout. Major sectional headings were provided for each tone; those that survive are: Tone 3 f.7, Tone 4 f.13v, Tone 5 f.22v, Tone 6 f.37v, Tone 7 f.47v and Tone 8 f.61v.]

(ff.76-112v) **Octoechos for weekdays** [A major sectional heading is provided for each of them, each commencing with Vespers on the previous day, thus for example the section for Monday (Tone 1) actually begins with Sunday Vespers (Tone 8): Monday f.76, Wednesday (Tone 3) f.91v, Thursday (Tone 4) f.99v, Friday (Tone 5) f.106v. Tuesday

Euchologion, 16th century (middle)

Paper. Watermark: boar (fig.98) very similar to Mareş 354 (1553); boar (fig.99) very similar to Mareş 355 (1553); boar (fig.100) similar to Mareş 356 (1557); boar (fig.101) similar to Mareş 359 (1557); coat of arms (fig.102).

i+181+i leaves; modern stamped foliation [i], 1-133, 1 unnumbered, 134-159, 1 unnumbered, 160-179, [180]. Size of leaves: 190×135 mm.

Collation: I² (13 leaves), II-VIII¹², IX² (11 leaves), X¹²² (-1-2), XI-XIV¹², XV² (7 leaves), XVI² (8 leaves). I-IV signed *Ѧ-Ѧ*, but the rest of the signatures are lost, except for a fragment on f.141v. Because of restoration, the composition of the outer gatherings and IX-X is uncertain.

Layout: variable: ff.1-34, 39v-45v, 172-179v, 21 ll./p., written area 155×100 mm; ff.34v-37v, 21 ll./p., written area 155×105 mm; ff.38-39, 46-85v, 17 ll./p., written area 160×100 mm; ff.86-96v, 131-131v, 19 ll./p., written area 150×110 mm; ff.97-108v, 19 ll./p., written area 150×105 mm; ff.109-119, 19 ll./p., written area 165×150 mm; ff.119v-130v, 22ll./p., written area 150×100 mm; ff.132-135v 19-20 ll./p., written area 155-170×110 mm; ff.136-171v, 20 ll./p., written area 170×110 mm.

Hand: a number of small to medium-sized informal bookhands, often tending to be rather coarse. The following scribes can be identified with reasonable probability: 1. ff.1-34, 39.9-45v; 2. ff.34v-37v; 3. ff.46-84v and probably 38-39.8; 4. ff.85-85v, 97-98v, 105-108v, very professional hand(s), contrasting sharply with the rest of the manuscript; 5. ff.86-96v and probably 99-101.5; 6. ff.109-119 semiuncial with extensive use of diacritics; 7. ff.119v-130v, small squarish semiuncial, slightly sloping to left; 8. ff. 131-131v, another more elegant hand, distinct from 4. but writing in a similar style; 9. ff.172-179v, a somewhat finer hand than most of the others. On ff.101.5-104v, 132-171v two or more scribes (one of whom is probably the same as 6.) alternate, frequently changing in the course of a page; the hand varies from a small square semiuncial to an informal bookhand. Sometimes there is a clear disjunction between hands, sometimes not. There are majuscule titles of varying degrees of skill at the beginnings of major sections.

Ink: varies from brown to black; red for titles, initials and rubrics.

Binding: modern (1953), tan leather on boards; some leather from an older binding on the back cover. One modern flyleaf at each end.

Condition: somewhat dirty and stained, with leaves missing at both front and back.

Decoration: simple, of numerous red or red-and-black pen-flourished initials some of which belong to the Neo-Byzantine type but the great majority of which cannot be ascribed to any particular type.

Particularly richly ornamented are the initials in the parts of the first and the third scribes, with irregularly shaped foliage with buds and tendrils, and also dots and short lines around the stems; their abundance often blurs the forms of the letters. Many of the initials are of a large size. On f.52 the letter is enclosed by a large irregular frame held by a human hand. Elegant Neo-Byzantine initials in the part written by the seventh identified scribe, some with large foliate finials. The rest of the initials are of a small size, with plain decoration.

Contents:

(ff.1-5v) **Proskomidia** [The beginning is missing.]

(ff.5v-33) вожѣтвената сѣбѣ | ѿже въ сѣхъ ѿца нашего ѿѡдѣлаѣ|стаго

(ff.33-65v) вожественѣа сѣбѣ ѿже | въ сѣхъ ѿца нашего василиа великаго

(ff.65v-88v) науало вѣнѣи [Proceeds without a break into morning prayer on f.81v.]

(ff.88v-91v) **Dismissals** for weekdays, major festivals and other occasions

(ff.91v-95) ѿнѣвѣтотворѣнѣѣ

(ff.95-95v) **Prayer** for a midwife

(ff.95v-97v) **Prayers** for a woman after childbirth

(ff.97v-112v) послѣдовѣнѣѣ ѣже сътворѣти ѿроуа ѡглашенно . ѿ крѣтити тѣ

(ff.112v-115v) **Prayers** for the fortieth day after the birth of a child [F.114 is blank.]

(ff.116-125v) послѣвѣнѣѣ сѣхъа паде|сѣнѣица, въ нѣлю сѣго дѣа

(ff.125v-132) послѣвѣнѣѣ ѡсѣнѣнѣѣ вѣ | въ а дѣвѣ мѣа

(f.132-138) ѿнѣлѣтопровокѣнѣѣѣ

(ff.138-146) послѣвѣнѣѣ просѣвѣнѣѣ сѣ[.] | вѣоѣвѣнѣи

(ff.146-152) ѿнѣѡвѣнѣѣ ѡтроковѣи | къ мѣжѣ

(ff.152-161) **Prayers** for sundry occasions

(ff.161-171v) ѿнѣкако пѣвѣѣ тѣвѣрѣи па|ма ѡѣсѣпѣи

(ff.172-179v) ѿнѣпокадѣнѣѣ хотѣѣѣ | кадѣи [The end is missing.]

Language: Church Slavonic; orthography somewhat variable, but partly conforming to Târnovo norms: ѡ is normal finally, ѣ medially after liquids; ж is frequently confused with ѡѣ.

Inscriptions:

passim: [occasional liturgical notes in the margins; also occasional trivial inscriptions of the type “помощь моѣ ѡ господѣ”]

Provenance: written in the Ruthenian area. One of fourteen manuscripts donated in 1904 by Antal Hodinka. Restored in December 1953 by Magyari Lászlóné.

Plates 45, 46, 47

Euchologion, mid-16th and early 17th centuries

Paper. Watermark: in the first section, Lubicz (fig.105), identical to Dianova–Kostjuchina 1074 (1604); in the remaining sections, boars, all very hard to see, but two of which (figs.103, 104) can be identified as very similar to Mareş 342 (1531) and 351 (1557). In the pastedowns, three crescents (fig.106), similar to Velkov-Andreev 217 (1661).

245 leaves; modern stamped foliation, 1-245. Size of leaves: 195×130-140 mm.

Collation: I⁸, II¹², III¹⁰, IV-VI¹², VII¹⁰, VIII⁷ (5 leaves), IX-XII¹², XIII¹² (-1-8), XIV² (2 leaves), XV¹⁰, XVI¹⁰ (-9-10), XVII¹⁰ (-1-2-3-10), XVIII¹², XIX⁷ (10 leaves), XX-XXII¹², XXIII² (3 leaves), XXIV¹², XXV⁸ (-8). Later signatures in reverse order (!) on II-XXV, Ⲛⲁ-ⲁ (except for VIII, XIII, XIV and XVII, which lack their first leaves). III is also signed Ⲛⲁ (!) in a different hand, and there are additional, fainter signatures on Ⲛⲁ (X, f.82) and Ⲛ (XX, f.188). There is an older (possibly original?) signature Ⲛⲁ in the lower right-hand corner of f.106 (the first leaf of XI/Ⲛⲁ). The manuscript is a composite, consisting of ff.1-30 (I-III), 31-76 (IV-VII), 77-139 (VIII-XIII) and 140-245 (XIV-XXV). The first section was certainly written to replace material missing at the beginning of the second, though it itself is now defective (there is a lacuna between ff.20 and 21), as the text follows on exactly from the end of f.30v to the beginning of f.31. The other sections do not match so exactly.

[FIRST PART, FF. I-30]

Layout: 19-20 ruled ll./p., written area 140/153×110 mm.

Hand: small bookhand strongly influenced by cursive, 3-4 mm. Majuscule titles.

Ink: black fading to brownish-black in places; red for titles, initials and rubrics.

[SECOND PART, FF. 31-76]

Layout: 20 ruled ll./p., written area 142×90 mm.

Hand: small semiuncial, 2 mm, with long “tail” for the letter *z*. Majuscule titles.

Ink: brown; red for titles, initials and rubrics.

[THIRD PART, FF. 77-139]

Layout: 21 ruled ll./p., written area 148/150×100 mm.

Hand: small semiuncial, x-height=2 mm, changing pen, sloping to the right. On ff.117v.3-118v.7 it is replaced by another hand of similar type. Majuscule titles.

Ink: black; red for titles, initials and rubrics.

[FOURTH PART, FF. 140-245]

Layout: on ff.140-159, 21 ruled ll./p., written area 148/150×100 mm. On ff.160-182v, 185-226v, 19-22 ruled ll./p., written area 148/155×100/105 mm. On ff.183-184v, 20 ruled ll./p., written area 160×115/118 mm. On ff.227-245v, 20 ruled ll./p., written area 148×100 mm.

Hand: a variety of small semiuncials/bookhands, by four scribes. 1. (ff.140-159v.6) A hand very similar to that of the third part, but slightly thicker and less formal, x-height=3 mm. 2. (ff.159v.7-182; 185-226v) Small informal semiuncial, x-height=3 mm. 3. (ff.183-184v)

A smaller, compressed semiuncial, x-height=2 mm, sloping to the right. 4. (ff.227-245)
A somewhat irregular, informal, vigorous bookhand with thick strokes, x-height=3 mm.
The second and fourth scribes use majuscule titles.

Ink: brown for the first two scribes (the first one noticeably darker); black for the other two. All the scribes use red for titles, initials and rubrics.

Binding: leather on boards, 195×135 mm, restored; three raised bands on the spine; traces of two fastenings. The leather is very worn and with some deep cuts on the front.

Condition: extensive staining and grime, and some damage to the edges of the leaves, partially restored at various periods. Only a fragment of f.1 remains. There is evidence that the paper was mended at a time prior to the last restoration, possibly when the manuscript was rebound.

Decoration: simple, consisting of crude pen-flourishing red initials, varieties of the Neo-Byzantine type corresponding to the different scribes. In the first part, two- to four-line initials with buds and foliage, drawn by an unaccomplished hand; three- to four-line initials in the second part, modest but elegant with fine arrow-like buds with tendrils centred on the stems; three-line initials with plain ornament of single or double buds are used in the third part, at the Biblical readings; in the fourth part (particularly the second and fourth scribes) there are larger, six- to nine-line letters, with complex ornamentation of heavy buds, tendrils, small linear branches and short lines; on f.236v a palmette is inscribed in the round part of the initial. The most conspicuous initial, on f.177v, precedes the prayer for the blessing of wine.

Contents:

(ff.1-5v) Ⲛⲥⲧⲁⲩⲓ ⲃⲓⲛⲧⲉⲛⲓⲛⲓ [...] [Proskomidia: the first leaf is fragmentary.]

(ff.6-24) ⲃⲟⲓⲛⲧⲉⲛⲓⲛⲓ ⲥⲁⲥⲓⲃⲁ ⲛⲓⲛⲉ ⲃⲧⲓ ⲥⲧⲓⲛⲓ | ⲱⲥⲓⲁ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲱⲁⲛⲁ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.25-43v) ⲃⲟⲓⲛⲧⲉⲛⲓⲛⲓ ⲥⲁⲥⲓⲃⲁ ⲛⲓ ⲃⲧⲓ ⲥⲧⲓⲛⲓ ⲱⲥⲓⲁ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ [Although the second physical part of the manuscript begins on f.31, the text continues without a break.]

(ff.44-55v) ⲃⲟⲓⲛⲧⲉⲛⲓⲛⲓ ⲥⲁⲥⲓⲃⲁ ⲛⲓ ⲃⲧⲓ ⲥⲧⲓⲛⲓ ⲱⲥⲓⲁ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.55v-59) ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.59-62v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.62v-67) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.67-73) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.73-76v) **Dismissals for weekdays and major feasts** [lacking the end]

(ff.77-87) **Service for Whitsun** [lacking the title and initial rubrics]

Incipit: ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.87-95v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.95v-99) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.99-106v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.106v-110) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.110-117v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.117v-127v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.127v-139v) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ [lacking the end]

(ff.140-145v) **Order for Confession** [lacking the beginning]

(ff.145v-152) ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ ⲛⲓ ⲛⲁⲛⲧⲉⲛⲓⲛⲓ

(ff.227-245v) Ѹи^и по^пж^ж ег^а прѣст^ави^ис^а

f.128: [an alphabet]

f.226v: [some crude drawings of churches, one labelled *сѣиѣ бѣа | храмъ*]

ff.244v-245: [.....] *рокъ вожого дѣлкъ [1727] || шось дѣлао попъ василии | оу новоселицю
пришовъ*

Provenance: all parts were written in the Ruthenian area. The villages mentioned in the inscriptions, Ó-Holyátin (Holjatin, Tarfalu), Ripinye (Repynne), Lyahovec (Liskovec', Lengyelszállás) and Novoselycja (Új-Holyátin, Tarújfalu), are in the Mižhirja region of the Transcarpathian oblast' of the Ukraine (formerly Ökörmezői district, Máramaros megye). One of fourteen manuscripts donated in 1904 by Antal Hodinka.

Plates 48, 49, 50

Liturgicon, 16th century (third quarter)

Paper. Watermark: anchor (fig.107) very similar to Mošin Anchor 922 (1565); scales (fig.108), similar to Briquet 2520 (1555); hat (fig.109), similar to Dečani 174 (1561); anchor (fig.110) similar to Mošin Anchor 1858 (1565-75); anchor (fig.111) similar to Mošin Anchor 1175 (1570-80). In the endpapers, coat of arms (fig.20).

i+215+i leaves; modern stamped foliation, [i] 1-11, [11a], 12-53, [53a], 54-202, [202a], 203-210, [210a], 211, [212], the omitted leaves (other than the flyleaves) having been numbered subsequently in pencil. Size of leaves: 205×150 mm.

Collation: I⁸ (-1 ±2), II-III⁸, IV⁸ (4+1), V-XXVI⁸, XXVII⁸ (-8). The leaves of the last gathering are disrupted: the correct order should be ff.211, 206, 208, 207, 210, 209, 210a. F.27 is an extraneous piece of paper, 162×101mm, stuck onto f.28, and bears only inscriptions. Although the hand of f.1 is indistinguishable from that of the following three leaves, it seems that it was not originally part of this book, as the title *УСТАВА БОЖИТЕННИС* *СА*[...] which has imprinted itself in mirror-image on the verso does not match that on f.2. Gatherings signed centrally in the lower margin of the first recto and last verso, *Ѓ-ЃЃ*.

Layout: ff.1-54v: 22 ll./p., written area 152×105 mm; ff.55-211v: 20 ll./p., written area 147×100 mm.

Hand: a variety of practised Serbian semiuncials. 1. (ff.1-4v) the most formal and restrained hand; 2. (ff.5-48) more vigorous but still elegant; 3. (ff.48v-50.8) similar, but sloping very slightly to the right; 4. (ff.50.9-62v) a little coarser and more upright; 5. (ff.63-211v) a hand of similar type, upright, vigorous and professional. The fifth scribe has a characteristic angular loop on *š* and triangular *o*. Occasional majuscule titles.

Ink: black on ff.1-48, rather more faded on ff.5-48; brown on ff.48v-211v, sporadically darkening to black in the later parts of the book. All the scribes use red for titles, initials and rubrics, that of the first and second scribes being somewhat stronger in colour than that of the others. In places, particularly near the edges of the leaves, where it has been more exposed to the action of damp, the red ink used by the latter three scribes has faded to blackish. There is some green ink on f.155v.

Binding: brown leather on boards, 215×155 mm, restored: only parts of the original leather remain. Three raised bands on the spine, no fastenings preserved. Blind tooling. On the upper cover an incised border of quadruple fillets enclosing rectangular palmette stamps; the central panel is divided crosswise by triple fillets, the four resulting compartments in turn divided diagonally; at the intersecting points are impressed small concentric circles and trefoils resembling fleurs-de-lys around them. The lower cover probably had the same pattern, but the borders are now missing. The design is common in South Slavonic bindings of the sixteenth and seventeenth centuries. One modern flyleaf at each end.

Condition: the manuscript has undergone a thorough restoration; before this the paper was evidently in a poor condition.

Decoration: numerous pen-flourished, three- and four-line red initials, of Neo-Byzantine type, in the parts written by the second to fifth scribes, slightly varying in shape and quality; ornamented with buds and tendrils grouped on the stems of the letters and occasionally with foliate finials.

(f.1) Prefatory rubrics

[This is followed by *запоудѣ сѣго василѣа* for the consecration of an extra prosphora on Maundy Thursday.]

(ff.2-6v) **УСТАВЪ БОЖІВНЫЕ СЛОВЫ.** | **ВЪ НИИЖЕ І ДІАКОНЪСТВА**

(ff.7-36v) вожѣвна слѣжба ѡже въ | сѣиѣ Оца нѣшего ѡѡанна златѣ | сѣаго

(ff.37-53v) вожѣствѣ слѣжѣба ѿ ѿ въ стѣи^х оца нашего въ силѣ великаго

(ff.53a-54) **ГЛАЖБА ВЕУЕР'НІЄМЪ | ВЪЗ'ГЛАШЕНІЮ**

(ff.54-56) **Слѣжба ѿтрѣницѣ**

(ff.56-64) **Dismissals throughout the year** [with associated prayers]

(ф.64-64v) мѣ, гл҃іемѣ, на^а коливо^и. Въ пѣмѣти | сѣтъ^х. ѿ на^а ново^и вращнѡ^и. ѿ всѣко|мс
принѣшенїю. ѿ ѡбоцѣдѣ

(ff.64v-67) зплѣ, ѡ ѡлїа. оуспшїмь, ѡ бѣи

(ff.67-70) **Prayers for sundry occasions** [beginning with the grape harvest]

(ff.70-91v) ѿвѣда, съхъхъ страстей | ꙗко бѣ и спасаше ны хъ

(ff.92-101v) Ѹ[↑]лїа, вѣскр^ъна, дї

(ff.102-174v) апосто́лы | ѿвѣ́да, прозѣ́дникѡмъ, го́сподъскыѡмъ. ѿ нароуѣ|тъмъ сѣ́тъмъ

(ff.173-209, 211) Epistle and Gospel readings for Lent, Holy Week, Easter, Whitsun and All Saints

(ff.210-210av) мѣтва, юже гл҃иеть архі|єрей. ѿли дхѣв'никъ прощен'ноу, | зѧ грѣхы в'сѣ
[The end is missing.]

Language: Serbian Church Slavonic.

f.1v: [illegible; apparently in German]

f.1v: + сѣю ѿгоу прилѡжѣ драгоу | за своѣ дшоу бѣ да прости

f.1v: [...] | ши д^иискъли^и | Про^ипопъ Данилъ | ѿ Илѣа

f.lv: + протопопъ данилъ ꙗ илиѣ къндс | аꝑ фостъ ѡ ·҃·҃·҃·҃· [1640] дни мес а | приази.
·к··с· д^н цюраръ бърсѣбниини | кꝛ сѣтъ лѣсате кꝛ либѣ | де морте лорд да попа нонс |
дѹесте кѣоци

f.1v: [illegible]

f.2: **ПОПА ДАНИЛА**

f.6v: нѣмитѣлѣ | прѣѡ мнѣх | мнѣхѣлѣ | поповиу | 799

f.6v: милѣсти бѣа прѣвсфещинаго | [...] по^п ѡпра дѣа бѣа пото^к

f.bv: + сѣ се шїе кѣ аѵ датѵ уѣтѣ сѣнтѣ летѵгѵе | попа ѿ^и дїа вѣрма^и ши мотѣвнї ши с
уаслове^и лшн попа мѣрѣс лм вѣрѣсѣ. сѣн фїе поманѣ | сѣ аѵ поменѣскѣ · ши уїне ле ва лѣа
де ла вѣрѣсѣн сѣ фїе проклѣ^и де тї ши нї де ѿцѣ | уѣ лѣвѣнкѣно · помени гї дшї раба | вѣжїе
ереи ѿ^и ѿ роднїтеле ѿго сороднїкн кѣде помени и вѣ црѣтво | нѣбѣно и вѣ жїзнїнн вѣнїе вѣ
ставленїе | грѣхѣ^и гдѣ просвїаеѣтѣ сѣе^и лїца твоѣ[...]

ff.7-36 passim: [numerous marginal glosses in Rumanian]

f.17: съ щіе кѣ ꙗ зїѡ де паши | амѣ вѣздѣтъ 2 сорѣ

f.27-27v: поменѣ ꙗѣ бѣ мо^а | дѣше раба своего | дань · ака · жѣе | нага · коузьмь · мь|рѣнь
· мьрѣ · или|на · ака · днь · крь|сте · мьрѣ · прѣзи|телюу ѿъ | монсен ака бавоура днь |
цефанъ тотора|нь · монсе · гробе | прости || дань · ака · жѣе · ил|ина [in another hand on the
recto:] ꙗношоу ана [in a third hand on the verso:] пин^а гди рова тѣо | Іерѣи Іоанъ кс| то^а
нѣмѣл^а лор | дѣмнезевъ сѣи поменѣ|скъ дийн.

f.52v: пѣри лтрѣ лтрѣ

f.53v: писа алъз шаѣн | ·ѣ· а[...]^аживх[...]^а прѣт^а

f.54: аустѣ картѣ | лпревнѣ кс летѣ|ргие ши кс ѱас|ловѣ

f.63: Димитрѣе [...] ии 794

f.64: Anno D. 798 Декѣври 1^о зѣ датѣ^а | Михаилъ Поповичъ Парох [...]

f.102v-103: Лас да^а л барсѣс^а || 19 Іюню 1803 л зилеле

f.102v: сѣ трѣици кс | сѣнѣтак | скрисам

f.105: лнѣлцатѣлѣи лпѣра^а францишк [...] ши ал доилѣ

f.105v: An 1803

f.111v: сѣнѣтоци сѣ фици

f.126v: сас искѣлит прин Превѣлѣ Михаилъ Поповичъ Парох [...]

f.127: вези фрѣте тѣе сакѣ ѱѣмѣтѣте

f.177: прѣѣинститѣлѣи ши де вѣ^а нѣм

f.182v: ѱрминдѣнѣ[?] дѣниль дин вѣрсѣс

f.189v: Ёѣ амѣ скри|сѣ попа Іано|ши динѣ си|мерѣ лѣкѣи|тори л вѣрсѣс 1794

Provenance: of Serbian origin, and evidently subsequently brought to Transylvania. The places mentioned in the inscriptions, Birsău (Berekszó), Ilia (Marosillye) and Banpotoc (Bánpatak, Bonbach), are all in the Hunedoara region of present-day Rumania (formerly Hunyad megye). Given on 22nd August 1912, together with Quart. Eccl. Slav. 14, by László Réthy (1851-1914), chief curator of the numismatics department of the National Museum and writer of indecent verse.

Plate 51

Euchologion, 17th century (first quarter)

Paper. Watermark: coat of arms (fig.112), similar to Laucevičius 1809, 1810 (1596-1600); two-headed eagle (fig.113), similar to Laucevičius 488 (1618); arms (Jelita) (fig.114), type Siniarska-Czaplicka 391-395 (1584-1614); coat of arms (fig.115), type Siniarska-Czaplicka 1096 (1596); three more fragmentary and unidentifiable coats of arms (figs.116, 117, 118). i+310+i leaves; modern stamped foliation, [i], 1-95, [95a], 96-121, [1 unnumbered], 122-308, [311]; older foliation on ff.1-146, *ѿ-ѿѿ, ѿѿ-ѿѿѿ*. Size of leaves: 195×155 mm.

Collation: I-II¹², III¹² (9+1), IV¹⁴, V-VIII¹², IX¹² (12+1), X¹² (2 misplaced after 11), XI-XV¹², XVI², XVII-XIX¹², XX⁸, XXI⁴, XXII¹², XXIII¹⁰, XXIV² (23 leaves), XXV¹², XXVI⁸, XXVII⁷ (11 leaves). Gatherings signed, I-XII *ѿ-ѿѿ* and XIII-XXVI *ѿѿ-ѿѿѿ*. The signatures are not original, and the collation as given reflects the present, not the original state of the book: some gatherings have been reconstructed, and some leaves are missing. There appears to be one gathering missing between XII and XIII.

Layout: 18 ll./p., written area 145×105 mm; on ff.147-169, 233-253, 17 ll./p., written area 138×105 mm.

Hand: a variety of slightly informal semiuncial/bookhands, all of the same general type. 1. (ff.1-37, 171-184, 298-307v); 2. (ff.38-75v) slightly more condensed; 3. (ff.76-111v) a smaller hand; 4. (ff.112v-146v) similar but squarer; 5. (ff.147-169 and 233-253); 6. (ff.185-232) a similar hand; 7. (ff.255-273v) a still less formal hand; 8. (ff.274-277v.7, 296v.8-297v and possibly 308) a vigorous, informal bookhand; 9. (f.277v.7-19) a much more compressed hand, but conceivably the same scribe as the previous section struggling to fit his text onto the page; 10 (ff.278-296v.7) somewhat smaller and more formal. Majuscule titles and initials are used by all the scribes.

Ink: ff.1-37, 147-184, 233-254, 256v-273v, 278-307v, black; ff.38-146v, 185-232, 255-256, 274-277v, 308 brown; red for titles, initials and rubrics.

Binding: black leather on boards, 210×165 mm, restored. Three raised bands on the spine with triple fillets around them, two new clasps. Blind tooling. On the upper cover triple fillets frame the borders and the central panel; eight-leaved palmette stamps, are impressed between the panel and the border as well as inside the panel; for a slightly similar motif cf. Laucevičius 1976 №138 (16th century). The decoration on the lower cover is almost identical, but the central panel is left empty. The leather of the lower cover is made of two pieces sewn together. One modern flyleaf at each end.

Condition: restored. Some leaves missing, and rather dirty in parts. The binding is damaged, so the ornament is very faint.

Decoration: simple, of various initials, not clearly distinctive for the individual hands; one tailpiece.

ff.23v, 47v, 87v, 195v, 200, 200v, 294v, 295v, 298, 303: five- to nine-line red interlaced initials.

ff.54v-75v: outline initials of geometric character, in part of the section written by the second scribe.

Numerous pen-flourished red initials of varying size and quality, varieties of the Neo-Byzantine type, with ornamentation of buds, tendrils or simple geometric motifs.

f.158v: a tailpiece at the end of the order for the blessing of the waters, composed of a hand holding a “tablet” with the end of the text, flanked by two knot motifs.

Contents:

(ff.1-6v) **УСТАВЪ ВЖИТВЕННѢ СЛѢБѢ. ВЪНЕЖЕ ДІАКОНЬСТВА**

(ff.6v-37) **ВЖИТВЕННѢ СЛѢБА ИЪ ВЪ | СТЫѢ ѠЦА НАШЕГО ЗЛАЧСТАГО** [F.37v was originally blank.]

(f.38-38v) **УНѢ ВЛѢНИТИ ВИНО**

(ff.38v-44v) **ПОСЛѢДОВАНИЕ ВЫВАЕМОЕ НА ВЕЛИЦѢИ ВЕЧЕНИИ. И БДЕНИИ**

(ff.45-48) **ПОСЛѢВАНІЕ ВЫВАЕМОЕ НА | СТѢРНИ**

(ff.48v-49v) **Liturgical instructions**

Incipit: **о повѣседневной вѣрни и стрѣни. подобаетъ вѣдати и се**

(ff.49v-50v) **ѠПШЕТИ ПОВѢСЕДНЕВНЫИ**

(ff.50v-54v) **ѠПШЕТИ НА ПРАНИИ ВЛУЧА И ПРѢТѢ | ВѢА И ВЪ ПАМѢ СТЫѢ ВЕЛИКЫѢ МНИИ**

(ff.54v-75v) **ВЖИТВЕННА ЛУГІА ИЖ ВЪ | СТЫѢ ѠЦА НАШЕГО ВАСИЛА ВЕЛИКАГО**

(ff.76-108) **УНѢ ВЫВАЮЩИИ СТИТИ МАСЛО**

(ff.108-110v) **УНѢ НА ЗМЫШИИ МАЛАДЦЕИ**

(110v-111v) **УСТАВЪ ДЩЕ ПРЕСТАВИСѢ | НА СТОЕ ВЪСКРЕНІЕ**

(ff.112-116) **УНѢ НА ИСХОДШИИ ВЪСКОМЪ | ХРЕТІАНИИ**

(ff.116-141v) **УНѢ ПОГРѢВАНІЮ МИСКОМЪ**

(ff.141v-146v) **КАКО ПОДОБАЕТЪ ТВОРИТИ ПАМѢ | ОУСѢПШИИ. ИЗОБРАЖЕНО НИКОДИМОМЪ ЗОВЕНЫѢ КЕСАНФОМОМЪ** [The end is missing.]

(ff.147-158v) **Order for blessing of the waters at Epiphany** [The beginning is missing. Ff.151v-152 and 153v-154 were originally blank.]

(ff.159-169) **МЦА АВГСТА ВЪ ДДНЬ СТЫѢ | ЗМАКОВІИ. УНѢ НА ѠЩЕПЕНІЕ ВОДѢ** [Ff.169v-170v were originally blank.]

(ff.171-184) **УНѢ ИСПОВѢДАНІЮ ВЕЛИКАГО ВАСИЛА. ИЖЕ НАРЕНЪ БЫ. ЧАДО ПОСЛАШАНА** [F.184v was originally blank.]

(ff.185-191v) **УНѢ НА ѠГЛАШЕНЫИ СИРѢ | ХОТѢЩИИ КРѢСТИТИСѢ**

(ff.191v-202) **ПОСЛѢДОВАНИЕ СТОГО КРѢЩЕНІА**

(ff.202-205v) **ПОСЛѢДОВАНИЕ ВЪНАШЕ ѠМЫТИ КРѢЩЕНІА ВЪ ИДНЬ**

(ff.205v-208v) **ПОСЛѢДОВАНИЕ ВЫВАЕМОЕ ѠВЕРСУЕНІЮ**

(ff.209-219v) **ПОСЛѢДОВАНИЕ ВѢУАНІЮ**

(ff.219v-222v) **ПОСЛѢДОВАНИЕ НА ДВОЕРАНИИ**

(ff.222v-225) **УНѢ ВРАТОТВЕРЕНІЮ**

(ff.225-226v) **УНѢ НА ѠВНОВЛЕНІЕ ѠТРОЧЕ**

(ff.226v-229) **УНѢ ВЪ ТРЕТИИ ДНЬ ЖЕНѢ ПО РОЖЕНІИ ѠРОУАТЕ**

(ff.229v-232) **Service for a woman on the fortieth day after giving birth** [F.232v was originally blank.]

(f.233-253) **ВНѢЮ СТОГО ДХА ПО ЛИТОГІИ СЛНЦѢ | ЗСТѢПШИС СПОЛДНЕ КЛЕПѢ ВЕЧЕНИИ ПОСКОРИ СЛОЖИ БЫ РАКОМЪ НАГО ПРИКЛОНИНА** [Ff.246v-247 and 248v-249 were originally blank, as were ff.253v-254v.]

(ff.255-268) **УНѢ ПОПЪ ИГО ПРИСТАВИСѢ**

(ff.268-273v) **ДСЕ МНА РОЖЕО СНОИ И ЦРЕ** [followed by prayers for other festivals]

(ff.274-277v) мѣтвы литѣйны веле|гладно
 (ff.278-297v) послѣ¹⁰ванѣ сѣ¹⁰прѣице|нѣа
 (ff.298-302v) мѣтвы вевѣнѣ
 (ff.303-308) мѣтвы ѡтрьнѣнѣ

Language: Church Slavonic of an East Slavonic recension, with fairly limited traces of Middle Bulgarian Tărnovo orthography.

Inscriptions:

f.1: Книга сѣзжебникъ | дѣдо баба кѡпили[...]

f.5v-6: Годъ лѣка данѣло мѣксѣа | романъ иванъ иванъ | анѣдѣ¹¹пилипъ мигалъ | раковѣцѣ
 ферецѣ || тимофѣй

f.11: ѿ горе ѣлипи

f.24-23v: во ѣма ѿца и сѣна и свѣтѣго дѣха | амѣнъ сѣа книга теслевнѣвогѣ поп || [...]скевнѣуъ
 фѣдоръ по

f.37v: [Later hands have added the troparion (incipit “ѿ сѣтъ тѣо¹¹ѣ ѣ¹¹златѣ”) and kontakion (incipit “ѿ нѣсѣтъ прѣ|емѣтъ вѣжѣю вѣ¹¹тъ”) for St John Chrysostom; the opening words of the former have been written in still later hands on this page and also on ff.37, 38.]

f.55: искѡпили | ни еси ѿ кѣ[.]|тѣи зако|[.....]

f.75v: [...]ви степе не¹¹движи¹¹

f.79v: сѣси ѿ вѣ¹¹раба своего ѣ¹¹ко сѣ¹¹днѣно ктѣвѣ | прѣѣгаѣ¹¹. ѣ¹¹ко мѣ¹¹тѣомѣс изѣ¹¹авителю. и во
 вѣ|сѣхъ вѣ¹¹цѣхъ гдѣс нѣ¹¹сѣ [repeated on ff.80, 80v, 82v and 83]

f.81: вѣзнесѣсѣ на крѣтъ волею тѣзѣюмени

f.103v: ѿѣ¹¹сѣ стѣи и¹¹цѣ¹¹кѣнѣтѣлю дѣ¹¹шѣ и тѣ¹¹лѣ¹¹ | нашѣ¹¹ послѣ¹¹ѣдинорѣ¹¹нѣагѣ сѣна | своего гѣ¹¹нашего
 ѣ¹¹хѣ¹¹нѣ¹¹

f.115: при¹¹дите тѣ¹¹нѣ цѣ¹¹ловѣннѣ дѣ¹¹дѣ¹¹ вратѣс | мѣ¹¹шѣмѣс похвалѣюще¹¹ вѣ¹¹га сѣ¹¹и зѣ¹¹дѣ ѿ
 рѣ¹¹жѣстѣа своего кѣ¹¹рѣ¹¹вѣс приѣ¹¹л[?]

f.148v: І¹¹рен стѣ¹¹фѣ¹¹ вѣ¹¹скѣси

f.150v: по¹¹кѣ¹¹шѣватѣ перѣ¹¹ цѣ¹¹ пи¹¹шѣ дѣ¹¹вѣ¹¹ре дѣ¹¹вѣ¹¹ре | и¹¹жѣ по¹¹кѣ¹¹шѣватѣ

ff.151v-152: [An eighteenth-century hand has added on these originally blank pages a text entitled Пѣ¹¹снѣ¹¹ стѣ¹¹и трѣ¹¹ицѣ¹¹ кѣ¹¹тѣхѣ¹¹ѣмо вѣ¹¹.]

f.153v-154: [Three late and unpractised hands have added on these originally blank pages a list of names for commemoration, an incomplete alphabet and what appear to be some writing exercises; also a drawing of a hand holding a branch.]

f.158v: [an imitation of the tailpiece on this page]

ff.159v-160v: зѣ¹¹ дѣ¹¹ха амѣ¹¹нѣ сѣ¹¹а кнѣ || тѣ¹¹слѣ¹¹внѣ¹¹вогѣ по¹¹па стѣ¹¹фѣ¹¹на || сѣ¹¹и трѣ¹¹внѣ¹¹ тѣ¹¹слѣ¹¹внѣ¹¹вогѣ
 по¹¹па | стѣ¹¹фѣ¹¹на [incomplete: at least one leaf is missing between ff.159 and 160. It is possible that the next inscription follows on from this one.]

f.161v-162: вѣ¹¹скѣ¹¹сѣ¹¹гѣ¹¹ и дѣ¹¹ зѣ¹¹а нѣ¹¹ || ѣ¹¹ сѣ¹¹лѣ¹¹акѣ¹¹ [??] [...]

f.167v: при¹¹клѣ¹¹ни гѣ¹¹сѣ¹¹по сѣ¹¹хо тѣ¹¹воѣ¹¹ о¹¹нѣ¹¹слиши[...]

Euchologion, 17th century

Paper. Watermark: fleur-de-lys (fig.119), type Laucevičius 2044 (1632); shield with a lion rampant, surmounted by a crown (fig.120), type Laucevičius 2259 (1664).

i+284+i leaves; modern stamped foliation [i], 1-284, [285]. Size of leaves: 182×150 mm.

Collation: I² (4 leaves), II-VI¹², VII² (4 leaves, the first three and the last), VIII-XXV¹². Original signatures on the first verso and last recto of II-XXV in the lower margin level with the outer edge of the text, ѿ-ѿ.

Layout: 16 ll./p., written area 125×105 mm. Running titles.

Hand: a very regular semiuncial, x-height=3mm. Majuscule titles.

Ink: black; bright red for titles, rubrics, initials and running titles.

Binding: leather on thick bevelled boards, 195×162 mm, restored; two new clasps; three raised bands on the spine, which is almost entirely restored. On the upper cover there are faint traces of blind tooling. One modern flyleaf at each end.

Condition: there are leaves missing at both the beginning and the end, but the surviving leaves, apart from being rather dirty, are in generally good condition. The original binding has evidently suffered great damage and wear.

Decoration: one headpiece and red penwork initials, based on models from printed-books.

f.4: a framed headpiece of the Balkan interlaced type, 66×104 mm, composed of two intersecting circles and a quatrefoil medallion with a coat of arms in the middle, crossed by vegetal stems. The pattern is copied from the Liturgicon printed in Venice by Božidar Vuković in 1519. Ochre background, red outlines with silver-blue fillings.

Red, two-to four-line penwork initials, the greater part of which are decorated only with double buds on their stems or buds with tendrils.

Contents: Euchologion, lacking the liturgies and probably other material as a result of the loss of material (about fifty leaves) at the beginning.

(ff.1-3v, 4v) **Prayers for a woman after childbirth** [Fragments; *f.4* is bound back to front.]

(ff.4, 5-27) **Послѣдованіе ѣже сътвори|ти ѡтроцѣ ѡглашенѣю и крѣтити тѣ** [A small amount of material is missing after the first page.]

(ff.27v-30) **послѣдованіе вывѣемое | ѡвѣруенію**

(ff.30v-43v) **Уинъ вѣнуанію**

(ff.44-49) **Уинъ вѣнуанію вѣторо|вѣрунымъ**

(ff.50-67) **Уинъ исповѣданію**

(*f.67v*) **Уинъ поновленію покаіаніа** [The beginning only: a probable eight leaves are missing.]

(*f.68*) **Уинъ покаанію попомъ** [the end only]

(ff.68v-71v) **Уинъ ѣгда клауцитъсѣ во|скрѣ вѣлми вѣломоу дати при|частіе**

(ff.72-127) **Послѣдованіе сѣго мѣсла**

(ff.127v-184) **Послѣдованіе погрѣенію | скончавшоу сѣ комоу ѡ правосла|вныхъ**

(ff.184v-187) У́ннѣ провозжѣнію млада́|нѣскомоу
 (ff.187-196v) Ѹка́ како подоваѣтъ пѣти | на́ кюти́ю оу́сѣпшиимъ ѿцѣ́ | и брѣтѣмъ
 на́шимъ
 (ff.197-215) Вѣслѣдованіе малаго ѿсѣненѣа | воды. Мѣца́ дѣвѣста в ѣ
 (ff.215v-234) Вѣслѣдованіе великаго | Ѹсѣненѣа стѣхъ вѣоавленіи
 (ff.234v-260v) вѣлю ѣ стѣго дѣа по литовѣти, | сѣнцю зѣстоупи́вшоу спо́лѣдне | клѣплѣ́
 вѣу́рни по́скоро, слоу́|вы ра́ди колѣ́ннаго прекло́ненѣа
 (ff.261-284v) Мѣтвы на всѣхъ по́трѣвѣ

Language: Church Slavonic of an East Slavonic recension, with clear traces of Middle Bulgarian Târnovo orthography.

Inscriptions:

f.67: помолитеса гдѣи и вздадѣте

f.68: поканию попомъ и женѣ | поповымъ

f.68: [illegible]

f.68: Ону книгу кспі́равъ вѣи́ гаврило | сѣницькын излазоро́ наплѣ. за злѣ́ ѣ | и слѣжбамн
 которы́ на престолѣ́ [...] | вѣркѣ квѣто́скон. Я тои́ тревникъ | посполѣ́ слѣжбамн не маѣ́ быти
 ѿда́леннъ ѿ цр́кве квѣто́скон вѣунымы́ часы, | а кторыи сѣнені́ вѣде́ снѣ ѿправовати.
 тогѣ́ | до́жень ѣ мѣти́ гѣ ба за раба вѣи́а гаври́ла. и лазора́. и за подѣжкѣ́ и́ гансѣю | и
 ганю. и за и́ потѣства. за и́ ѿпѣ|щение грѣхѣ́ и ѿ наслѣ́дѣе цр́тѣа | не́наго

f.128: [An inscription has been erased.]

f.216v: вѣи ѿуѣ вѣдѣ́ похвалѣ́ вѣуны́ же сѣи тогѣ́ | часѣ́ вѣспѣуны́ по

f.217v: помоу́ мога ѿ гѣ́а сотворшаго | нѣо и зѣмлю́ стѣхъ вѣзвѣдоу́

f.250: помоу́ мога ѿ гѣ́а сотворшаго | нѣо и зѣлю́

Provenance: written in the Ruthenian area. The village of Kwiatoń mentioned in the inscription on f.68 is in the district of Gorlice in modern Poland. One of 14 manuscripts donated by Antal Hodinka in 1904. Some fragments removed from the binding during restoration are kept separately in the library.

Plate 55

36. FOL. ECCL. SLAV. 21

Liturgicon, 1835-1848

Paper. Wove, no watermark.

iii+76+i leaves; original foliation α̅ι-Ω̅β, ι̅ι-ι̅β, modern stamped foliation, [i-iii], 1-76, [77].

Size of leaves: 290×210 mm.

Collation: I-III⁴, IV⁶, V⁴ (+1 at beginning), VI-XVII⁴, XVIII⁴ (4+1). Unsigned.

Layout: 15 ll./p., within a ruled border 160×125 mm. Catchwords. Running titles. The manuscript imitates the layout of a printed book, and is very likely copied from one.

Hand: late semiuncial in imitation of print.

Ink: black; red for titles, initials and rubrics.

Binding: beige velvet over brown buckram on card, front and back decorated with a gilt foliar border and a Latin cross in the middle. Three modern flyleaves at front, one at back.

Condition: ten leaves missing at the beginning; some old repairs; otherwise good.

Decoration: pen and ink illustrations, imitating engravings or lithographs.

f.5: above the beginning of Mattins a miniature representing Christ and Bartimæus.

f.19v: full-page ink and wash drawing of St John Chrysostom in full length.

f.20: a miniature representing the Resurrection.

Two- to three-line red penwork initials with rich foliate ornament, following the model of printed books.

f.58: a diagram showing the disposition of the particles of consecrated bread on the disks.

Contents:

(ff.1-4) **Vespers** [The beginning is missing.]

(f.4v) [blank]

(ff.5-18) **Ποσειδάωναντες οὐτρενι**

(ff.18v-19) [blank]

(f.19v) [illustration]

(ff.20-69) **Бжѣственнаа сѣжеа, | во сѣиχъ ѿѣа нѣшегѡ ѡаннаа златѡсѣтагѡ**

(ff.69v-70) **Υιηъ елѣвѣиѡа кѡлиа**

(ff.70v-71) **Молѣтва елѣгослѡвѣиѡа вѣа**

(ff.71v-72) **Мѣтва на елѣгослѡвѣиѡа грѡздѣа**

(ff.72v-73) **Ε̅ϋ̅λ̅ι̅ε̅ с̅ϥ̅ο̅ε̅ π̅ά̅ς̅χ̅ι̅, ѿ̅ ѡ̅ά̅ν̅ν̅α̅, ζ̅α̅ν̅ά̅λ̅ο̅ α̅**

(ff.73v-74v) **ΤΗ ΑΓΙΑ ΚΑΙ ΜΕΓΑΛΗ ΚΥΡΙΑΚΗ | ΤΟΥ ΠΑΣΧΑ | Έκ τ8 κ̅
Ἰωάννου**

(f.75-75v) St John Chrysostom: **Ὁπισθάμβωνος εὐχή**

Incipit: Ὁ Εὐλογὼν τ8ς εὐλογώντας σε Κύριε

Language: Synodal Church Slavonic; on ff.73v-75v Greek, evidently copied by someone not very used to it.

Inscriptions:

f.76: [The Great Prokeimenon for Easter, written in a cursive cyrillic hand]

Provenance: presumably written in the Ukrainian territories of the the Habsburg empire during the reign of the Emperor Ferdinand I (1835-1848), who is mentioned on *f.5*. The stamp on *f.1*, A ZIRCZI APÁTSÁG KÖNYVTÁRA 1875, indicates that it was formerly amongst the manuscripts of Zirc Abbey, acquired by the Library in 1954.

Plate 56

Services to the All-Merciful Saviour and the Kazan' Icon of the Mother of God, 17th century (last quarter)

Paper. Watermark: in the first part foolscap (fig.121), similar to Laucevičius 2581 (1663-4), Dianova/Kostjuchina 485 (1685), Heawood 2020 (1688), Lichačev 476 (17th century); Arms of Amsterdam with letters IM (fig.122), similar to Dianova-Kostjuchina 129 (1678-80); in the second part, Arms of Amsterdam (fig.123), similar to Heawood 387 (1689). 20+16=36 leaves; modern stamped foliation, 1-35 + one blank leaf. Size of leaves: 190×155 mm.

Collation: I⁸ (±1), II⁸, III⁴ (±2), I-II⁸. Unsigned.

[FIRST PART, FF. I-20]

Layout: 16 ll./p., written area 145×110 mm.

Hand: a rather heavy, somewhat rough but nevertheless competent semiuncial.

Ink: black; red for titles, initials and rubrics.

[SECOND PART, FF. 21-36]

Layout: 18-22 ll./p., written area 155-165×135 mm.

Hand: a late, degenerate semiuncial, becoming more hurried and careless on the later pages.

Ink: greyish-black.

Binding: modern, paper on card.

Condition: excellent.

Contents:

(First part, ff.1-20) *МѢЦА ЯНУАРИА ВЪ Я ДНЬ | СЛѢЖЕ ВСЕМЪ ТИВАГѢ СІСА*

(Second part, ff.21-36) *СЛѢЖЕ ЯВЛЕНІЮ ІКОНЫ ПРѢТЪЯ ВЪ ЛУЦЫ | НИШЕЯ БЦЫ КАЗАНСКИЯ*

Language: Russian Church Slavonic.

Inscriptions:

on a small piece of paper tipped in before f.1: Sec. XVI. MSS Extranea. | Russica №5 | Adoratio Clementissimi Servatoris D.N.I. Christi | Lingva Vetere Slavo Ecclesiastico | et Characteribus Cyrillicis Rubeonigris in Charta | Gossipina exaratus. __Acc. | Sacrae Festivitatiss Sanctissimae Reginae | Matris Dei in Kazan Celebratio. pag. 28. | Litteris perinde Cyrillicis, sed Seculi XVIII scriptus codex in quarto. [This text has been copied out in pencil inside the front cover.]

f.1: A Celieberrimo Viro Joh. Godofr. Eichhorn | LL.OO. in Academia Ienensi D.D. O. | dono accepit | Georg- Ribbay | Ienae d. 7 Oct 1781

Provenance: of Russian (Muscovite) origin. From the collection of Juraj Ribay (1754-1812), writer and collector, who acquired it while studying in Jena in 1780-2 from Johann Gottfried Eichhorn (1752-1827), professor of theology and one of the founders of the Higher Criticism. Ribay's manuscripts were bought in 1804 by Miklós Jankovich (1772-1846), whose collection, including nine Slavonic cyrillic manuscripts, was acquired by the Library in 1836.

Molebny, 17th/18th century

Paper. No watermarks are now visible, as a result of the damage to the paper and subsequent restoration; in the endpapers, an unidentified mark (fig.124).

33 leaves; modern stamped foliation, 1-33. Size of leaves: 210×155 mm.

Collation: now bound as a series of bifolia, one gathering of four (ff.25-28), and a singleton (f.33), but this reflects the mounting of the leaves after restoration, and not the original composition of the book. There are no signatures.

Layout: 24-26 ll./p., within a ruled border 195-205×135-145 mm. The layout imitates that of a seventeenth- or eighteenth-century Ukrainian printed book.

Hand: a late, rather upright and condensed semiuncial.

Ink: brownish-black; red (seriously faded) for titles, initials and rubrics.

Binding: modern, marbled paper on card, 220×165mm, half-bound.

Condition: seriously stained and corroded, and in many places the text is almost totally illegible. Heavily restored throughout.

Decoration: one miniature and rather crude pen-and-ink headpieces, initials and tailpieces. The style of the decoration is derived from that of printed books.

f.8v: a full-page drawing of St Basil, within an ornamented frame.

ff.1, 9, 12v, 17, 23, 24, 29: headbands with foliation or figure representations.

Red and black six- or seven-line outline initials with floral ornamentation; on *f.29* a big, eleven-line letter.

ff.8, 12, 16v: tailpieces representing floral motifs and vases, and a baroque motif.

Contents:

(ff.1-8) **Service of prayer for the healing of a sick man**

(ff.8v-12) **Service of exorcism**

(ff.12v-16v, 17-22v, 23-23v) [three illegible texts]

(ff.24-25v) **Послѣдованіе молебное ко ѿгнанію чародѣланіа**

(ff.26-27) **Уинѣ ѿсѣненіа новыхъ сѣненническихъ одрѣждѣ**

(ff.27v-28v) [blank]

(ff.29-33v) [an illegible text]

Language: Synodal Church Slavonic.

Provenance: written in the Ruthenian area.

Nomocanon, 16th century (second quarter)

(ff.94v-97v) **СТЕПЕНИ СЪРОСТВО.**⁴¹

- (ff.97v-102) Изложениѣ ѿ прѣвиѣтъ прѣвославниѣхъ вѣрѣ. [sic]
 (ff.102-104) Изложениѣ дроугѣѣ. ѿ оустниѣхъ на изложено сѣмодружца.
 (ff.104-105) ѿ заповѣдей сѣхъ ѡбѣстѣхъ.
 (ff.105v-112v) Miscellaneous canons [from various sources]
 (ff.113-134) чинъ поповъ ѡгда прѣставиѣсѣ

Language: Church Slavonic of an East Slavonic recension strongly influenced by Bulgarian orthography: while the distribution of ѣ and ѥ largely follows the Tărnovo norms, ж is used as the equivalent of оу/ю and [ja] is represented by ѡ or а.

Inscriptions:

front flyleaf: [...]гоуи коли в[...]тъ добро [...]...]стити замѣшати оудонское мо | [.....]

front flyleaf: лѣкарство на костѣ | ложкѣ андрѣшъ соль полфѣт[...] | полфѣтъ бабакѣхъ
 долганѣ масло | ходѣ такоє старое или новое Оѣр|ка за два дѣтки, на еднѣхъ персонѣхъ должанѣхъ
 на табакѣ, и | сѣркѣхъ тако, и соль тоѣ | замѣшати оу масло и гѣсто | ѡбы твердо было, и
 тилиѣ | маститисѣ, и твердо грѣ|тисѣ и пѣчисѣ разѣ тоѣ | оучинти, лишитѣ, а коль | не
 погыбать и ещѣ болше ма|стити треба, и пѣчисѣ

ff.1v-2: поѣ баѣт || порты

f.7v: шыроѣа зѣнаѣа а высота нѣна[...]

f.67v: [...] напачканѣа О[...] иванѣхъ писавѣ | [...] рабѣхъ [...] ижѣмѣхъ въ ,

f.112v: ѡцѣѣ сѣхъ, цѣ вѣдѣтѣхъ въ, | ѡкѣхъ вѣмѣхъ крѣснѣхъ погрѣхъ | спрѣвѣхъ. ѡлѣ въ въ тѣ сѣ
 не тѣ | ѣ вѣмѣхъ спрѣвѣхъ догѣхъ | не кѣрѣти тѣвѣхъ не братѣ | [...]

f.112v: [...] | матѣхъ еѣо сѣхъ, ѡпѣхъхъ нашъ [...] которѣа [...] зашитѣхъ народѣхъ хѣтѣхъскѣхъ,
 молиѣхъ сѣхъ своимѣхъ любѣмѣхъ и богѣхъ нашѣмѣхъ, миломѣхъ | за наѣхъ грѣхъхъхъ [...]

f.125v: мигаль | аавѣгѣжѣз

f.137: з сѣахъ гри [...] чѣнш[...]

Provenance: written in the Ruthenian area. Given by Antal Hodinka in 1909.

Plate 58

Panegyricon, 16th century (c.1580)

Paper. Watermark: anchor (fig.126) very similar to Mošin Anchor 2469 (1570-80); anchor (fig.127) very similar to Mošin Anchor 2530 (1582); anchor (fig.128) similar to Mošin Anchor 1888 (1581); in ff.183 and 184, hart (fig.129), type Piccard Hirsch 902-903 (1638); it could, however, be an 18th-century mark, cf. Siniarska-Czaplicka 1983: 1105-1111. i+182+ii+i leaves; modern pencil foliation [i], 1-184, [185]. Size of leaves: 205×135 mm.

Collation: I-XV⁸, (14 leaves), XVIII-XIX⁸, (32 leaves). The order of ff.121-134 and 151-182 is very seriously disrupted; they have been made up into gatherings during restoration, but bear no relation to their original sequence. The complete gatherings are signed in the lower margin of the first recto and last verso, Ѧ-Ѧ, ѦѦ, ѦѦ; there are also signatures ѦѦ on ff.151, 158v, ѦѦ on f.159 and Ѧ on f.178.

Layout: 22 ll./p., written area 155×95 mm.

Hand: a small (x-height=2mm) informal semiuncial. Simple majuscule title on f.1; occasional red initials with rudimentary decoration.

Ink: brownish-black; red for titles and initials.

Binding: dark-brown ornamented leather on bevelled boards, 220×145 mm, restored. Three raised bands on the spine, two new clasps. Gold and blind tooling. Triple fillets at the edges, a roll-stamped rinceau border. A roll-stamped bead motif frames the centre panel and joins its corners with those of the border; the centre-piece is a lozenge with the Crucifixion; the corners have the images of the Evangelists with captions. Around the centre-piece are impressed four groups of four small rosettes in circles and four five-petal rosettes between them. The vertical and horizontal strips between the border and the panel are stamped respectively with the five-petal rosettes and big eight-petal ones. On the lower cover the composition is identical, except that the centre-piece has a medallion within a floral frame, fairly similar to Laucevičius 1976: №134 (17th century) and the corner pieces are impressed with a wavy palmette-like motif on a hatched ground, very much like those on Kiril Gomirec's binding of 1715, cf. Janc 1974: plate 105 and similar to MSPC Grujić 20 (16th century), cf. Janc 1974: plate 88. A lily-cross motif surrounded by the smallest rosettes is repeatedly stamped on the spine. The whole design has affinities with manuscript SA 4 from the Library of Serbian Orthodox Eparchy of Buda (16th century), cf. Sindik, Grozdanović-Pajić, Mano-Zisi 1991: 246. One modern flyleaf at each end; at the back, two old flyleaves, and a fragment of a third (or of a pastedown) stuck to the modern flyleaf.

Condition: a certain amount of staining and some disruption of the leaves; otherwise good.

Decoration: very simple, of red initials with dots (or buds) on their stems.

Contents: НѦЛО СѦ БМѦ СѦ ПѦГЕРИѦ | събранно на господскѣ празнькиѦ. ѿ мѦца | сѦ. до мѦца двогоуга

(ff.1-3) ѡже въ сѣмѣ ѿца нашеѣ | ѡмѡна архїейкпа кон'стантина града. | златѣстаѣ слово
въ науелѣ ѡник'тоу

Incipit: Ююна православныѣ тръжѣтѣаа • свѣтлыѣ | мѡниѣкыѣ памѣти

Explicit: влѣтѣноу и | ѿколюбїѣ · ꙗко наше ꙗꙋхѣ · емоу слава и держава съ
вѣзнауелны ѿцѣмъ и прѣсѣмъ и животворѣщимъ дхѣмъ | и нѣна и прѣно и въ
вѣкы вѣкѣмъ аминь

(ff.3-6) мѣца сѣ въ и. слово на рожество прѣвѣтѣ | влѣце наше вѣе и прѣно дѣмъ марїе. | иже
въ сѣмъ ѿца наше андрѣа крїтъкаго

Incipit: Вѣсакъ ѿлѣхъ хотѣи похвалити что люво хва|литъ

Explicit: и ми те поемъ, ѿца славецъ и сѣа и сѣго | дхѣ · въ вѣкы аминь

(ff.6-7v) мѣца сѣ дѣ днѣ слѣна възвїженїе ѿтнаго | и животворѣща крѣта. иже въ сѣмъ ѿца
нашего | архїепѣпа константина граѣмъ злаѣстаго

Incipit: Вѣса прѣтрьпѣ хсѣ въ нашъ на ради

Explicit: и радѣти и веселїа | всаѣкаа исплнївшѣ. ѿцѣмъ слава сѣноу и сѣмъ |
дхѣмъ · и нѣна и прѣно и въ вѣкы вѣкѣмъ аминь

(ff.7v-9) въ тѣмъ днѣ слѣмъ злаѣмъ ѿцѣмъ крѣтѣ

Incipit: Гдѣ ти дѣе повѣда · гдѣ ти сѣмъ рїти желѣ.

Explicit: ѿцѣмъ видѣще и покланяюще · ѿцѣмъ слава | и сѣноу съ дхѣмъ сѣмъ · въ
вѣкы вѣкѣмъ аминь

(ff.9-15) мѣца сѣ въ кс. иже въ сѣмъ ѿца нашего | ѿванѣна архїепѣпа константина граѣ |
злаѣмъ. слово похвалное ѿванѣноу вѣсловамъ

Incipit: ѿванѣмъ въ ефесѣ дїсїтѣмъ ѿванѣмъ дїсїскаа | похвала

Explicit: єдинъ дхѣ сѣмъ. прѣсїанѣ всѣ · єдино вѣтѣво · томоу слава въ вѣкы аминь

(ff.15-22v) мѣца ѿ. ип. оуспенїе | сѣго апла ѿвѣста | лоука

Incipit: Яше правѣнаго память | хваламъ сѣмъ рїти

Explicit: влѣдѣтїю | и ѿколюбїѣ ꙗко нашего ꙗꙋхѣ · емоу слава | съ вѣзнауелны
ѿцѣмъ · и сѣмъ и животворѣщимъ дхѣмъ · и нѣна и прѣно и въ вѣкы [...]

(ff.22v-27v) моуценїе сѣго и славнаго велкомїника | хва дїмїтрїа

Incipit: Маѣмїанъ иже ѿрѣкоуше покоривъ гоу|ти и сѣмъ рїти

Explicit: мѣца · ѿ · въ · кс · црѣтѣмъ нами боу наше|моу ꙗꙋхѣ · емоу же
поваесть слава ѿтъ и покланїанїе · съ ѿцѣмъ и сѣмъ дхѣмъ въ вѣкы аминь

(ff.27v-28v) похва сѣмъ величїи дїмїтрїа

Incipit: Днѣ єдиноглаго възыпї|рекѣще · раѣсїе

Explicit: трѣбїе · ѿца и сѣа и сѣго дхѣа живо|творца · и нѣна и прѣно и въ вѣкы
вѣкѣмъ аминь

(ff.28v-34v) мѣца нѣмїра въ .и. слово похвалное | ѿнонауелнїкоу мїхаїлоу и гаврїилоу.
творенїе климента епѣпа

Incipit: Наста празїнолюбїї, прѣсвѣтлоє трѣж|ство

Explicit: мѣтївїи влѣко · тѣвѣ во поваесть всака | слава ѿцѣмъ и покланїанїе · съ
ѿцѣмъ и сѣмъ дхѣмъ | и нѣна и прѣно и въ вѣкы вѣкѣмъ аминь

(ff.35-38) мѣца нѣмїра. въ. дї. повѣсть ѿцѣмъ | житїа сѣго велкомїника въ црѣ | стѣфана
срѣваго иже въ дѣванѣ. сѣписанно грїгорїѣ мїнхѣмъ ꙗꙋхѣмъ ѿ овїтелїи

Incipit: Вѣше и сѣ велика и славна срѣваго ѣзыка

Explicit: ꙗко все плодѣа жрѣтѣмъ при|їетъ и. боу нашему слава въ вѣкы аминь

(ff.38v-40) ѿцѣмъ прихѣтїи сѣго нїколи къ стафа|ноу въ контантїи граѣ посеци емъ зеници

Incipit: Что еже ѿсоу|пѣтѣе лѣтѣ тогова прѣвѣмъ|нїа

Explicit: и мнѣмъ | мнѣтѣво ѿроуженоснїи того ѿкроу|жаше

(ff.40-50v) мѣца нѣ. въ гї. слово козмѣмъ вести|ктора. [sic] ѿ прѣнесенїи мѣщи ѿванѣна |
злаѣмъ архїепѣпа константина града

- Incipit: Олишасе вьсако вальмѣ ѿ хѡлюбѣвое събраніе
 Explicit: ѿниже ѿ земли вьзвисьсе, съ вѣи | жити спѡбѣтсе • ѿмоу же слава и
 дрьжава | въ вѣкы аминь
- (ff.50v-57v) мѣа нѡѣ. въ кѡ днѣ. слово сѣго епифанѣа архіепѣкпа кѣпрѣкаго. ѿ жити |
 прѣсѣтые вѣи
 Incipit: ѿ извѣстнѣ истиннѣи вѣи ѿ прѣно дѣи | маріе
 Explicit: и тѣбѣ ради съ нами • | вьспѣваемъ съ ѡцѣѣ. и дхѡ сѣи. въ вѣкы аминь
 (ff.57v-59) мѣа нѡѣ. въ .л. прѡзѣвѣнїе крѣпѣнѣа роу|скаѣ ѿ сѣго апѣла андреа. како пришѣ |
 въ роу|сѣи ѿ вѣи мѣсто и крѣтъ постави | и дѣже естъ града кѣвѣ ѿноу^а
 Incipit: Оѣмоу апѣлоу андрею живоу|цмоу въ сино|пѣ
 Explicit: ѿ злословеце сѣоу трѣицоу. ѡца и сѣа | ѿ сѣго дхѡ • емоу сѣа вѣи
 дрьжава • уастѣ ѿ покла|нїанїе въ вѣкы аминь
 (ff.59-61v) мѣа дѣ .л. мнѣ сѣи вели|мнѣи варварїи
 Incipit: При мажїтанѣ вѣконейшиль црї | вѣ некто дѡскорь
 Explicit: ѿ въ коу|пѣи сѣи варварин • силоу | хѣ бѡ нашего • емоу сѣа вѣи
 вѣкѡ аминь
 (ff.61v-65v) мѣа дѣ въ .л. днѣ житїе сѣго ѡца на|шего савы терлїанкаго
 Incipit: Блѣвнѣ бѣ • ѿ ѡцѣ гѡ нашего роу|хѣа
 Explicit: ѿже съвише ѿ бѡ данное | емоу ѿ хѣ бѡ наше • емоу сѣа съ ѡцѣѣ и сѣи^а
 дхѡ аминь
 (ff.65v-69) мѣа дѣ въ .б. слово | похвално О роу|сїю ѿ ѿ жити ѿже въ сѣи^а | ѡца
 нашего архіереа и уо|творца хѣа николи мирн|ликукаго
 Incipit: Оѣ настои|вратїе, свѣтлоѣ пражанѣтве
 Explicit: единому бѡу | съ вѣзнауелнѣи сѣи ѿ роу|хѣи, и сѣи дхѡ | и ннѣа и
 прѣно и въ вѣкы вѣкомъ аминь
 (ff.69-73v) слово на роу|сїе хѣ ѿже въ сѣи^а ѡца на|шего ѿ анѣа архіепѣкпа коньстантина
 гра^а
 Incipit: Уѣ сѣ знаменїе и прѣреканїе вижѡу
 Explicit: вѣа ѡколювѣтѣѣ | сѣтворилъ еси • тѣбѣ поѣаетъ слава ѿ дрь|жава ѿ
 ннѣа и прѣно ѿ въ вѣкы вѣкомъ аминь
 (ff.73v-74v) ѿ анѣа архіепѣкпа коньстантина гра^а слово на роу|сїе хѣ ѿ прѣрѣтѣа
 Incipit: Оѣ во вѣзвеснаа и таинаа, прѣмоу|рѣти | тѣоу
 Explicit: и ѿ дрьжанїе его концїи | земли • томоу слава въ вѣкы аминь
 (ff.74v-76) ѿ анѣа ексарха вьлгарскаго на роу|сїе хѣ слово
 Incipit: Хѡу правѣдному сѣицоу ѿ дѣи вьсѣавш
 Explicit: праведное сѣице • емоу же слава съ ѡцѣи | ѿ сѣи дхѡ и ннѣа и прѣно
 ѿ въ веки аминь
 (ff.76-78) въ. кѣ. слово на съворѣ прѣсѣтїе вѣе | ѿ . злѣстѣ. тѣкованїе вѣлїкоѣ
 Incipit: Бѣ оуѣ моу|сѣи пороу|сѣе фараѡноу
 Explicit: истинному бѡу и спѡу наше|мѣ • емоу поѣаетъ слава и уа|тѣ ѿ дарѣ въ
 вѣ|кы вѣкомъ аминь
 (ff.78-82) мѣа гѣѣ. въ .л. слово похвалное сѣомѣ | василїѣ . творенїе грїгорїа вѣсло|ва
 архіепѣкпа коньстантинѣ града
 Incipit: Принесѡу ѿ василїи оуѣо мноу|сѣ въ вѣтхѣи^а
 Explicit: словесїи достоинно. | ѿ хѣ їсе гѣи нашеи • емоу же слава ѿ дрьжава • | съ
 ѡцѣѣ • съ сѣи^а дхѡ • ѿ ннѣа ѿ прѣно ѿ въ веки вѣк:

(ff.82-86) мѣца гнѣсарѣа. въ .ѩ. слово на сѣое | вѣогаѣвѣнїе тѣаѣнѣа [sic] архїе|пѣа
конѣтанѣина гора | златѣсѣаѣ.

Incipit: Истоуни евлѣкы оуѣненїи ѿврьсти има^т || потокъ

Explicit: Прослави^и оубо гдѣвльшаго сѣ^и х^и б^иа | нашег^о. гдѣко томоу побѣаетъ въ сака
слава | и ц^ир^ик^иво. съ ѿц^ии^и и съ с^ит^иы^и д^их^ио^и. и н^ин^ита и пр^и:

(ff.86-87) ВЪ ТАЖЕ ДНЬ СЛОВО Ѡ ЕЖЕ КОЛИКО СОУ^Т КРЩЕНІИ

Incipit: Прѣсвѣтлоѹ кѣшеніѹ г҃а б҃а и сп҃а нашего іоуѡа^н

Explicit: двои^х еста^ѣтавъ · бж^ѣтва ѿ чл^ѣу^ѣтва: | б^оу наш:

(ff.87v-89v) ¹мца ¹гнѣ. ¹дѣ. ¹повѣ ¹ѡ ¹оуцѣн ¹ѡѡси

Incipit: **Г**ѡѡъ нашъ **ѡ**ѡсѣ **н**змлада **н**аѡеть **б**о|**г**атисѣ **б**а

Explicit: емоу же иҗлада [sic] по|следовавь • томоу слава въ веки ѿминь

(ff.89v-92) мѣца гл҃сѣаго. въ .дѣ. днѣ юю сѣго сави | архіепопа сръбска ѿ раслаблѣннѣ

Incipit: Въ вѣмѣ же некое пришѣшоу стѣмоу савѣ | съ съмодръжцемъ
стефаномъ

Explicit: на державоу ёго | противно сменахоу науминати:- боу нашем:

(ff.92-96) ую^а сѣго сави О оуверѣнїи оугарькаго | краля. и проуїи^х іорѣси лати^и

Incipit: Испрѣва ненави́дѣи добра дѣаволь

Explicit: въ гро|вѣ лежаща и мамѣи • славише ѿца и сѣна и сѣ дхъ:

(ff.96-98v) мѣца гл҃ѣ. въ .ѿ. днѣ слово Ѿ житію с҃го | ѿнтоніа великаго

Incipit: При велицѣмъ цѣри коньстѣнтине бы великѣмъ ѿнтоніе

Explicit: ꙗко вѣти емоу живота ·рѣ· лѣтъ · ѿ х^ѣ | ꙗко г^и нашѣ. емоу^ж слава съ
ѡце^и ѡ с^ии^и д^хо^и ѡ н^и:

(ff.98v-101) мѣца гнѣ. въ .к. повѣ ѿ сѣбѣ ѡвѣми

Incipit: Слѣшѣ ꙗꙋ всеꙋ, ꙗꙋ влꙋченне ꙗꙋ ѿ ѿмѣ

Explicit: патріархоу въ ієрлїмѣ соущоу | ѿнастасїю. боу нашему слава въ вѣки амиѣ

(ff.101-104) мѣ. фѣ. въ .ѣ. днѣ слово на сръбѣтѣ | ꙗко бѣ и спѣ нашего тоу хѣ · иже въ
сѣхъ | ѡца нашего архіѣпа коньстантина града ѡанна златѣстаго

Incipit: Сѣ пагы свѣтлоѣ прозѣньтѣво наста. прозѣникъ прозѣника прѣспѣвае

Explicit: приуѣстникѡ | вѣти всемъ стѣлымъ. ѿ съ ними хвалѡ въздѣлати.
вѣкупѣ съ вѣце ѿ съ стѣмъ дѣо. и нѣга и прѣ:

(ff.104-108) кѣрѣла архієпѣка іерлімѣкааго слово. | на срѣтеніе хѣво

Incipit: РѦУСЕ СЕЛѦ ДЪЩІ СІѦНА

Ехрлісїт: сѣ ѣдннорѣчнмъ снѡ^м ѣ прѣсѣчнмъ бл҃гнмъ | ѣ животворѣшн^м дхѡмъ.
и ѣнѣа ѣ проно и в:

(ff.108-111) мѣца фєр'вєсарїа. въ .лї. днѣ. похвалимѣ|нїе и ѿчєсти житїа. прѣпо^бна^сѣмьна | срьбѣкаго. мѣрѣтѣица

Incipit: То́гда влѣтѣвоу́юще сръвъкы́мѣи зема́га|мѣи • бл҃гоу́тиво́моу сьмо́ръжцоу
стефа́ноу

Explicit: въ монастыры гл҃ѣмо^и | хвѣла^ари̑ · слаवेशе ѿца и сн҃а · и сѣго дх҃а и нн:

(ff.111-114v) слово ѿ мѣрѣи злѣтїю прѣпо^авнѣ сѣмѣѡ^а

Incipit: Вѣса възможнаа тебѣ г҃и. вѣмъ ѣлика аще | въсхоушешѣи

Explicit: тако въ своѣмъ ко|го^ѡ ѡпоушае^т. славише ѡца и сѣна и сѣо дѣа

(ff.114v-120v) $\text{мѣца фѣрьва}^{\circ} \text{.кд. днѣ. слово на ѡбръѣтѣ|нїе глави ѡтна}^{\text{р}} \text{прѣка прѣтѣуе и}$
 $\text{крѣтла | ѡднѣна ѡ тлѣкованїа}$

Incipit: Правѣни дще постигнеть скончатисе | въ покой боуѣть

- Explicit: напѣтѣн | изъавлаѣтъ. ѿ х҃е ісе г҃и нашемъ. емоу же слава въ вѣкы
вѣкѡмъ ѡминъ
- (f.121-121v) [blank]
- (ff.122, 127, 162-3, ?182) мѣа мар'фа .кѣ. слово на с҃го ел҃гове|щенїе: иже въ с҃ты ѿца
нашего іѡ | архіепископа константина града [incomplete and disrupted]
- Incipit: Цр҃кы тани пражанство пражоуни днѣ [The end is missing.]
- (ff.129-131v) Martyrdom of St George
- Defective: begins with the words:кр҃тнаго проворца. г҃еѡг҃е воинномъ |
ѡроужїе
- Explicit: іако да ра҃юущѣ | славѣмъ, ѡца и с҃на и с҃го д҃ха. и н҃на и пр҃н:
- (ff.131v-134v) мѣа маѣ. въ .ѡ. днѣ. слово ѡ прѣнесе|нїи мошїи с҃го ѡца нашего
уѡтвора | архіепископа мирнѣльскаго николи ѡ ми|рѣскаго града въ барь градь
- Incipit: Пр҃но дльжнѣ есмѣн братїе. пражники | вжїе творѣще [lacking the end]
- (f.135-135v) May 25th: Third Invention of the Head of John the Baptist [the end only]
- Defective: begins with the words:паю гльвоко. ѡвеличѣше его ересъ
- Explicit: исповеданиѣ его съхранѣше. прославиѣ | ѡца и с҃на и с҃го д҃ха и н҃на и
пр҃но и въ вѣк:
- (ff.135v-137v) мѣа іюніа. въ .ѣ. память пр҃но полина|емаго и ел҃горо҃наго и кроткаго
кнѣза | лазара и сныи множество ел҃горо҃нѣ
- Incipit: То҃га сїреѣ въ сїе лѣто. е҃ѣ некто цр҃ь на вас|тоцѣ именѣмъ ѡмоурать
- Explicit: прѣдаше въ роуце г҃оу іоу҃хѡу. емоу же слава | и дръжава съ ѡцѣмъ и съ
с҃ты д҃хомъ. и н҃на и пр҃но и въ вѣкы вѣкомъ ѡминъ
- (ff.137v-143v) мѣа іюлѣ. въ .кѣ. днѣ слово на рожѣство | с҃го и славна пр҃рка пр҃т҃че
кр҃тла іѡанѣ | тълкованїе е҃л҃ла
- Incipit: Гл҃боу семоу хотѣщомоу ви҃моу изити | изъ прѣдѣла земельнаго
- Explicit: ѡ довра | главо у҃тнаа роука иже достоина выѣ. и по|версе пренеѣти г҃а
наше іоу҃хѣ [...]. н҃на и пр҃но и въ вѣк:
- (ff.143v-148v) мѣа іюлѣ. въ .кѣ. днѣ иже въ с҃ты ѡца наше | іѡанѣна архіепископа
константина града златѣ|ста похвала с҃ты врьховни апломъ петроу | и павлоу
- Incipit: Неоу и земли редь вижѡу настоѣщаго ради | пражника
- Explicit: иже | и съ нимже боу нашемоу слава. съ прѣ|с҃тымъ и ел҃гымъ и
животворещимъ д҃хомъ | и н҃на и пр҃но и въ вѣкы вѣкѡмъ ѡминъ
- (ff.148v-150) мѣа іюніа. въ .л. на съворѣ еї аплѣ. | сказанїе іѡанѣна е҃фослова како при
у҃те|нїи выше гл҃мъ нашии іоу҃хѣмъ въ слоуженїе его
- Incipit: Е҃ оутрѣжи пакы видѣ іѡанѣнъ іса ходѣща
- Explicit: съ нами все днѣ до скончанїа века. ѡіоу | слава съ с҃номъ и с҃ты д҃хѡ
въ вѣсконечнѣ вѣкы
- (ff.150-150v, 178-178v) мѣа іоу҃а въ .ѣ. слово похвалное ѡ с҃тѣн | е҃н иже въ с҃ты ѡца
наше кр҃іла архіепископа | длежнѣрѣска на положенїе рызи [complete, though disrupted]
- Incipit: Ра҃чисе мар҃те пр҃но дѣо прѣвѣтаа
- Explicit: и вса тварь ѡ те | ра҃юется. и с҃ноу твоемоу покланѣется. съ ѡцѣ | и
с҃ты д҃хѡ. и н҃на и пр҃но и въ вѣкы вѣкѡмъ ѡминъ
- (ff.153-155v, 171-171v) мѣа іюлѣ .к. днѣ житїе с҃го пр҃рка | илѣ. ѡгнѣноснаго [incom-
plete and disrupted]
- Incipit: Н҃на с҃фозарное с҃нїе не҃наго кроу҃га
- [The end is missing.]

f.183v: Благорѣднѣи | Сѣла кни́га глаго́лемала Поу́ченїе | сѣтителское при хра́мѣ сѣыхъ | апѣла петра и павла, 773°

f.184: Дѣла днѣсь пресвѣствена|гво рѣждаетъ, и зема́ла вѣртепъ | непристѣпноиѣ приносить,
явѣли | съ па^{смы}рли славословѣтъ, волеви | со зѣтѣздою пѣтешествѣють, на|сѣ во рѣди
родѣса | ѡтро́ча млада прѣвѣуныи вѣъ | дмѣнь | 1774° | [..] Но́ембра 19° | ѱ титошѣ вѣси
вѣоспасѣмѣла

f.184v: marco[??] pawlowitz

f.184v: Сѣла книга именѣема | поу́ченїе

f.184v: Сѣла кни́га именѣема Поу́чѣ|нїе дще ю ктѣ ѱкрѣдетъ | Не было ѡпрошѣнно Ни
влагословено, вѣсѣла титошѣ, | при хра́мѣ сѣыхъ апѣла | пѣра и павла лѣта 1766° | днѣс.
29°

f.184v: Іерѣй Пантелеѣмонъ

f.184v: монастырь сѣъ боѣани

last flyleaf: Дадимъ | Стефанъ же ѣсполнь | вѣри и сили творѣше зна|мениа и чѣдеса |
вѣлюдехъ | вѣлюдехъ ж животворѣщи

Provenance: of Serbian origin. The inscription on f.1 indicates that the manuscript was in existence by 1581; judging by the watermarks, it cannot have been written long before this date. The inscriptions indicate that in the eighteenth century the manuscript belonged to the Serbian community in the village of Titoš (Töttös, about 12 km south-west of Mohács); another inscription (on f.184v) mentions the monastery of Bodjani (Bogyán, in the former Bodrog megye, now in Serbia). Purchased on 29th August 1973 from János Krajcsovics.

A fragment of a Slavonic printed book, evidently one of those printed in Venice in the sixteenth century but bearing too little text to permit of a more precise identification, was extracted from the binding during restoration and is now kept separately, together with the old headbands.

Stefanović 2003.

Plates VII, 59

Miscellany, 17th century (1679?)

Paper. Watermark: three crescents (fig.130), similar to Nikolaev 249 (1673), Szentendre 104 (1665-75); crown surmounted by a star and crescent (fig.131), type Mošin-Groždanović-Pajić VIIA, (1668-79).

93 leaves; modern stamped foliation, 1-87; the last six leaves are blank and unfoliated. Size of leaves: 197×142 mm.

Collation: I-X⁸, XI⁸ (-8), XII⁸ (-7-8). Unsigned.

Layout: 25 ll./p., written area 150×95 mm; on ff.65v-74v, tables.

Hand: a small calligraphic Serbian bookhand. Elegant majuscule titles on ff.1 and 2. The scribe has been identified as Hristofor Račanin.

Ink: black; red for titles and initials. Red ink is also used extensively in the tables and occasionally for punctuation. Gold is used for the title on f.2. On ff.52-54 the scribe has used a different black ink, which has faded badly.

Binding: brown leather on card, 195×140 mm, Turkish in style except that there is no flap. Deeply impressed gilt tooling. On the upper and lower covers the pattern is identical: a thin triple border of "rope" kind framing the panel; a centre piece of an almond-shaped medallion with a smaller one inscribed in it, each bearing a different kind of rumi ornament. The corners are stamped with the same motif as the small medallion. The gold has been applied alternately on the ornament and on the background. The inner sides of the covers are covered with bluish paper stamped with quadripartite floral motifs in black, consisting of tulip, carnation and another flower twice repeated. The binding could be contemporary with the book block; a possible place for its production is Sarajevo, but other arguments make both suggestions uncertain, cf. Kacziba 1999: 72-76.

Condition: very well preserved.

Decoration: refined, consisting of headpieces of the Balkan interlaced type, initials of two kinds, and illustrative tables; gold is extensively used. The decoration places the manuscript within a group of manuscripts written from the second quarter to the late 17th century in Serbia (Rača and Plevlja monasteries) and Bulgaria (Etropole and Sredna Gora region). The script and decoration the manuscript indicate that it is the work of Hristofor Račanin, cf. Kacziba 1999.

f.1: headpiece at the opening of the book consisting of a symmetrical floral motif of two composite leaves, whose intertwined stems are raised in between to form a cross-like figure; black, green, blue, red and carmine outlines, gold fillings.

f.2: a headband with a human mask in the centre, with vegetal stems growing from it; two of them form a pointed "hat" with a trefoil on top while another two coil in both directions into interlaces and circles with inscribed four-petalled flowers. The colouring is the same as above.

f.41v: a floral motif similar to that on f.1; red outlines, yellow and dark blue colouring.

Titles of red majuscules, with a limited number of ligatures and fine vegetal ornamentation.

f.2: a six-line interlaced initial of the Balkan type, with multi-coloured outlines and golden background.

Numerous two-to three-line red pen-flourished initials, a distinctive variety of the Neo-Byzantine type, known from Serbian and Bulgarian (Etropole School) manuscripts. The fine ornament consists of small buds, elegantly waving tendrils and leaves, and hatched lozenge-shaped buds, all set in intricate motifs at the bases of the letters.

f.65v: a table showing the phases of the moon; red-and-gold sun with a human face in the centre, surrounded by the phases of the moon, coloured in gold and blue.

ff.66-71v: twelve arch-framed calendar tables, each accompanied by a tinted drawing of the appropriate sign of the zodiac; the images are carefully depicted inside rectangular frames and are situated either on the step of the arch or outside it. Curious images are that of Virgo, on f.68v, represented as a girl seated on a massive chair, with the moon sign on her left, and Sagittarius on f.70, a moustached archer in contemporary armour with a plumed helmet.

f.72: a table for calculating times and seasons, surmounted by a big motif of combined interlaced and floral elements; green, blue, carmine and red outlines, gold and yellow fillings in between the ornaments.

f.72v: a table indicating the points of the compass and the winds, represented by eight solar images; red outlines, red, gold, carmine and blue colours.

ff.73, 73v, 74v: tables with simple golden frames.

f.74: an arch-framed table, outlined in gold; in the vault is inscribed an interlace motif with floral endings; red outlines, gold and blue background. Similar tables and ornamental devices are known from Hristofor's other manuscripts.

Contents: Miscellany. The first half of the manuscript contains a Slavonic translation of the *Fiore di virtù* attributed to Tommaso (Tomaseo) Gozzadini. After this come a number of items taken from or closely connected with the *Хронограф*, followed by a calendar with associated astronomical information, and miscellaneous religious texts including various brief commentaries and glosses. The prototype of the collection was evidently Russian, as all the texts are known to have been current in the East Slavonic area, and some have known Russian sources, for example the printed **Кирилова книга** (Moscow, 1644) for the anti-Armenian articles and the **Книга о вѣрѣ** (Moscow, 1648) for the titles of the Patriarchs and the Sermon against Drunkenness. The manuscript is very similar in its contents to another manuscript written by Hristofor, formerly belonging to P.J. Šafárik and now MS IX H 23 of the National Museum in Prague (Vašica/Vajs 1957: №156).

(f.1-1v) **ОГЛАВЛЕНІЕ** | вѣщѣи ѡбрѣтаемыхъ въ книзѣ сѣй [contents to the *Kniga cvēti* only]

(ff.2-41) **КНИГА ЦВѢТЪ ДЯРОВАНИЮМЪ**

Incipit: дѣръ любви, глава ѿ. | Любѣ вѣрнаа съ радостію и унѣнъ сръцемъ юѣ дѣлованіе

Explicit: въ сѣмъ днѣ поуи бѣ | ѡ вѣсѣ дѣлѣ свои. ѣмѣ слава и дръждава, съ | вѣнауѣланымъ ѣго ѡцѣмъ, и съ прѣсѣблѣи и блѣгымъ и животворѣцимъ дхѣмъ, ꙗко и прѣхъ | и вѣконъчныи вѣкы ѡмнѣ:- Конѣ сѣмъ-

(f.41) **Григоріа мниха горы синайскѣ** | Ѹ стрѣеніи мнишѣскѣ

Incipit: Постриженіе влѣсо оуѣв ѡблѣаетъ въсѣ помѣшленіи. и пѣуалѣи житѣйски ѡмѣтѣ

(f.65v) **A table showing the phases of the moon**

(ff.66-71v) **A calendar** [The calendar runs from March to February, with one page per month arranged in tabular form, and giving a variety of astronomical and other information.]

(f.72) **мѣраа гра́ница сѣмаго сѣво́ра** [a table for calculating times and seasons]

(f.72v) **A table** [indicating the points of the compass and the winds]

(f.73-73v) **A table** [giving the indiction, solar cycle, annual letter (“слово знамено”), lunar cycle, епакт (“оменіѣѡ”), celestial cycle, terrestrial cycle, sidereal cycle, golden number and dominical letter (“ѡпахѣ лѣтѡ”) for A.M.7187-7252/A.D.1679-1744]

(f.74) **СТА́ПЪ СКА́РЪ** [A table plotting the lunar cycle (in the third row) against the solar cycle (in the first column), giving the annual letter. In the first row is the епакт (themelion) and in the second row the date of Passover, in the last row is the golden number and in the last column, the dominical letter. Around the table are multiples of 532 from 1 to 15.]

(f.74v) **A table** [indicating, according to the annual letter, the day of the week of Christmas; the length of time, in weeks and days, from Christmas to Lent; the date on which the Triodion is begun; the date of Sexagesima; the date of the Forty Martyrs (expressed as which day of which week in Lent); the date of the Annunciation (similarly); the date of Easter; the date of St George’s day (relative to Easter); the date of Ascension Day; the date of Whitsun; the date of the beginning of St Peter’s Fast; the length in weeks and days of St Peter’s fast; the day of the week of St Peter’s Day; the day of the week on which the Dormition Fast begins; the day of the week of the week of the Dormition; the day of the week on which the Christmas Fast begins]

(ff.75-77) **прѣнаѡ ѡѣа нашеѡ ѡа́нна дама́скѣна ѡ бѣтѣхъ зодѣа**

Incipit: **Врѣхъ сѣмаго нѣсе ѣсть плани́тское кѡло**

Explicit: **и не ймаши слѣгáнь вѣти прѣтѣю**

(f.77-77v) **оѣставъ ѡ сѣво́рно сѣгладѣи сѣѣми а́плы, и вѣо|но́снѣми ѡѣи оѣста́вѣено**

Incipit: **ѡтрѣню пѣти, занѣ ѡ оѣтра вѣскрѣе хѣ бѣ ѡ мрѣ|твѣ**

Explicit: **вѣ|сáкво прáвѣи сѣое пѣнѣ. сѣ бѣнь вѣсѣдѣѡ и сѣ сѣѣ**

(ff.77v-78) **Sayings of the Fathers, on prayer** [Includes sayings of SS John Chrysostom, John Climacus, Macarius and Isidore.]

(ff.78-79) **ѡа́го ѡа́нна златоѣстаго ѡ мѣтѣхъ**

Incipit: **И́коже во тѣлѣхъ свѣтъ слѣце, тако а́шши мѣтѣа**

Explicit: **нѣнаго црѣвѣа не | погрѣшѣте, мѣтѣвѣ бѣ ѡ́ко́лѡвѣемъ · мѣтѣвѣ|ми прѣвѣтѣе вѣе · и вѣсѣхъ сѣѣ, а́минь**

(f.79-79v) **сѣго ѡа́нна златѣста́ истаѣковáнна ѡ а́пла**

Incipit: **Хѡѣс пѣтъ словѣсѣ глѣти оѣмо́ своѣ**

Explicit: **вѣсѣ сѣтѣи вѣрѣѣи ѡ хѣ ісѣ хѣ на́ше, ѣмѣже слѣ | вѣ вѣкы, а́минь**

(ff.79v-80) **таѣковáнѣ, неоѣдо́вь позна́вѣемъ. вѣ писáныѣ рѣвѣ**

Incipit: **Понѣ полѡ́жени соѣ рѣѣи вѣ кнѣгѣ, ѡ наѣѣныѣ прѣвѣ|дникъ**

Explicit: **вáлство прáжнѣ|хо́ждѣнѣ**

(f.80-80v) **дрѣгоѣ таѣковáнѣ ѡ не́разѣмѣвѣ|ющи́и словѣсѣ**

Incipit: **ѡа́тирь краснь | сѣ гѣслѣми, ѡа́тирь иѣ оѣмъ**

Explicit: **а́пѡста́тъ ѡѣспѣнѣ**

(ff.80v-82) **таѣковáнѣ вѣтѣомъ и но́вомъ зáвѣтѣхъ**

Incipit: **ѡ́лкъ нѣкѣѣ иѣхѡ́жáше ѡ іѣрѣ́лѣа вѣ іѣрѣхѡнь**

Explicit: **вѣлѣи зѣѣвы ѣгѡ пáѣ | мѣ́кѣа. зáпѡвѣдѣ ѣгѡ вѣспѡрѡ́кѣ ѡ́нѣста**

Dioptra, 1713

Paper. Watermark: horn (fig.132), but very fragmentary.

i+185+i leaves; modern stamped foliation [i], 1-57, 1 unnumbered, 58-185. Size of leaves: 145×98 mm.

Collation: I-V⁸, VI⁸ (±8), VII-XXIII⁸, (1 leaf). Gatherings signed with arabic numerals centrally in the lower margin, but only signatures 1-4 are legible; of the rest only occasional traces remain.

Layout: 14-18 ll./p., within a ruled pencil border 105-115×60-70 mm. Catchwords.

Hand: several hands, possibly as many as eight. They appear to succeed each other as follows, 1. ff.1-47v, 2. f.48-48v (the cancelled leaf), 3. ff.49-74, 4. ff.74v-88, 5. ff.88v-123, 6. ff.123v-128v, 7. ff.128v-151v, 8. 152-184v, though in some cases the discontinuity is much more apparent than others. The book is written throughout in a very informal late bookhand with many cursive elements.

Ink: brown.

Binding: plain brown leather on very thin boards, 152×100 mm. Triple incised lines around the edges of both upper and lower covers, and also on either side of the three raised bands on the spine. Traces of two fastenings. One old flyleaf at each end.

Condition: some leaves are missing at the end, otherwise reasonably good.

Contents: Philip Monotropus: *Dioptra*

The title page (f.1) reads: ДЮПТРА ЯЛВО | зѣрцало ѡ вѣражѣ|не жѣвота людска | на сѣ свѣтѣ. повторѣ | съ ѡсправленіѣ видѣско|ваное. | трѣдолюбѣѣ ѡнокѣ. | сѣте ѡбщежителнѣ | ѡвѣтелѣ съшастѣ | пресѣго дѣха жѣвотвѣ|рещаго. Apart from minor orthographical variants and the omission of the date and place of publication, this reproduces the title page of the edition of the *Dioptra* published in Vilna–Ev’e in 1642, from which one may infer that this book was copied. The end of the manuscript is missing: the text breaks off in the middle of chapter 40.

Language: Church Slavonic with strong Belarusian influence, and with further Serbian-influence on the orthography.

Inscriptions:

inside front cover: Dioptra | (speculum) operis | Virphinae Philotae

front flyleaf: Dioptra | (speculum) | operis | Virphinae Philotae | descriptio mundi humani. | Altera vice edita a Mo|nachis, coenobii ad S. | Spiritum 1713. Cod. | Sec. xviii, olim Protopre|biteri Budensis Nesto|ris Diaconi. | Adnotante Parocho | Nicolaio Milovanovich | Budae 23. Nov. 1735

f.185: Сѣ кнѣга Нестѣрѣ | дѣака пѣса ю | 1713 | лѣто | з табани | вѣдмискоѣ ва|роши

f.185v: Сѣ кнѣга ѡтнѣи|шаго гѣа протопре|вѣтера воѣмскѣ | вѣроши кѣ нѣстора | воѣм
ѣмь многолѣт|ствѣ, пописѣ ю азъ | мѣнши вѣ сѣѣницѣ | никѣлаѣ милова|нови : 1735: ноѣ
23 | вѣ вѣдмѣ:-

inside back cover: црѣкою дѣадѣмѣю | пресѣавнѣ | ермѣнаѣ хр | [...] | лѣто

Provenance: the inscription on f.185 implies that the manuscript was written in 1713 in Taban (Buda) by Nestor, clerk and subsequently archpriest of Buda, but this is somewhat at variance with the presence of several hands in the book, none of which seems to correspond to that of the inscription. The date 1713, however, is given both in the inscription on f.185 and on f.7v. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836.

Plate 62

Passion Narrative, 18th century (last quarter)

Paper. Watermark: fleur-de-lys (fig.133), similar to Laucevičius 2090 (1736-7); letters WAP (fig.134); on ff.33-37, angel(?) (fig.135), similar to Szentendre 145 (1787), very similar to MSPC, Grujić 122 (1783) and MSPC, Grujić 3-I-17 (1784).

i+37+i leaves; modern stamped foliation [i], 1-37, [38]; apparently original foliation on ff.7-32, $\overline{\text{а}}\overline{\text{т}}$ - $\overline{\text{а}}\overline{\text{з}}$ and on ff.34-37, $\overline{\text{а}}\overline{\text{д}}$ - $\overline{\text{а}}\overline{\text{з}}$. Size of leaves: 235×200 mm.

Collation: I³⁶ (-1-2-3-4), II⁶ (-6). Unsigned.

Layout: very variable, 16-24 ll./p., written area 190-210×170-185 mm. Ff.1-34 have ruled borders. Catchwords. Running titles.

Hand: six hands, all very irregular late degenerate semiuncials with some cursive elements. 1: f.1-2.9; 2: ff.2.9-5v.9; 3: ff.5v.10-22; 4: ff.22v-32v.10; 5: ff.32v.10-34; 6: ff.34v-37v.

Ink: greyish in the parts written by scribes 1, 2 and 5, dark brown for scribes 3 and 4, reddish-brown for scribe 6.

Binding: modern, 240×205 mm, green paper on card, red buckram spine. One modern flyleaf at each end.

Condition: dirty and faded, the first leaf almost illegible, probably four leaves missing at the front and an indeterminable number at the back.

Decoration: none except for a very crude ink-wash band on f.7 with simple flower motifs.

Contents: Страсти Христовы

The beginning and end are missing, and the extant text covers more or less the Gospel narrative. It is impossible to tell whether this manuscript originally contained the apocryphal elements frequently appended to this text.

Language: Ukrainian.

Provenance: written in the Ruthenian area. Bought on 23rd August 1891 from the antiquarian bookseller Dániel Kún, together with various other eighteenth- and nineteenth-century manuscripts. Quart. Slav. 5 was also acquired from him in 1893.

Plate 63

Theological teachings, 18th century (first quarter)

Paper. Watermark: à la mode (fig.136), similar to Laucevičius 33 (1716).

174 leaves; original foliation on the third to 37th leaves, а-ѡѣ; modern stamped foliation on the third to 53rd, 1-51. Size of leaves: 200×160 mm.

Collation: I⁸ (1 and 2 are pastedowns, one on top of the other), II-VI⁸, VII⁸ (-6-7-8), VIII⁸ (-1-2-3), IX-XXII⁸, XXIII⁸ (7 and 8 are pastedowns). The stubs of the missing leaves from VII and VIII remain. Unsigned.

Layout: on ff.1-49, 2 cols./p., 25-30 ll./col., written area 170×140 mm. The text on f.50-51v is a later addition, written in a single column without ruling, and the rest of the book is blank.

Hand: two late cyrillic cursives: the first on ff.1-35, the second on ff.35v-49, both scribes providing titles in rather crude semiuncial.

Ink: black.

Binding: pink paper on card, half-bound, four raised bands on spine. Three incised parallel lines round the edges of the leather corner pieces and on either side of each raised band. The leather strip at the edges of the covers next to the spine is roll-stamped with an interlaced semi-circular cresting ending in a tuft of leaves, and alongside this another three parallel lines. The binding is very similar to those of MSS Quart. Eccl. Slav 2 and 4.

Contents: Lectiones | CLXXI [deleted, and CXVII written in] | De Peccato Originali Adami, cum Institutionibus Moraliibus. Illyrice, et Valachi|ce

This title is not original, and has been added, probably by Jankovich, on the first leaf. The work consists of parallel texts in Slavonic and Rumanian. The Slavonic begins: “ѠБЩЕНІЕ а | МНОЗІИ МНОГІТА И РАЗЛИЧНІТА ПРЕ|ЛАГАЮТЬ а ДАМІЮ ПАДЕНІЮ ВИННІ”, and the Rumanian begins “ЖЕВЪЦЪТЪРЪ а | МЪЛЦІИ МЪЛТЕ ШІИ ДЕМЪЛТЕ | ЖЕЛЪРИ ДЕ ПРИЧІНИ ДДАВЪГЪ КЪ|ДЕРІИ ЛШІИ ДДАМЪ”. The work appears to be unfinished: there is a title ѠБЩЕНІЕ рѢ at the foot of f.49, but f.49v is blank; it is however possible that there was text on the six leaves immediately following that have been removed.

Language: Church Slavonic, strongly accommodated to Russian syntax, and Rumanian.

Inscriptions:

f.50-50v: [a text, largely illegible, but apparently in a mixture of Latin and German, written in brown ink in a Latin cursive hand, and beginning “1766 [...] 19 Maij”]

Provenance: evidently produced by the Serbian community in Hungary. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836. It is likely that, like Quart. Eccl. Slav. 2 and 4 and Quart. Serb. 2, it had previously belonged to Arsenije Popović.

Plate 64

45. QUART. ECCL. SLAV. 2

Liturgical treatise, orations and verses, 18th century (first quarter)

Paper. Watermark: à la mode (fig.137), type Laucevičius 39 (1711), 40 (1715).

88 leaves; modern stamped foliation, 1-88. Size of leaves: 200×165 mm.

Collation: I^s (-5-6; 1 and 2 are pastedowns), II-III^s, IV^s (-4), V-VIII^s, IX^s (3 and 4 are pasted together), X-XI^s, XII^s (7 and 8 are pastedowns). Unsigned.

Layout: variable. On ff.3-36v, 2 cols./p., up to 33 ll./col., elsewhere 20-24 ll./p.; written area 170×140 mm.

Hand: a bewildering variety of late cursive hands, often more than one on the same page, alternating with great frequency.

Ink: black; brown on ff.85v-88v.

Binding: pink paper on card, half-bound, four raised bands on spine. Three incised parallel lines round the edges of the leather corner pieces and on either side of each raised band. The leather strip at the edges of the covers next to the spine is roll-stamped with rosettes, and alongside this another three parallel lines. The binding is very similar to those of MSS Quart. Eccl. Slav 1 and 4.

Contents:

(ff.3-36v) **ОКАЗАНИЕ СІВІННАГО ХРАМА**

Incipit: **У́СТЬ ПЕРВАА | ѿ ХРА́МѢ ВЖЕСТВЕННОМЪ И СІВІН|НЫХЪ СОСѢДѢХЪ И
ѾДЕЖДАХЪ**

[Parallel texts in Slavonic and Rumanian. The Slavonic text is also found in MS Quart. Eccl. Slav. 4.]

(ff.38-85v) **ПРИВѢТСТВА РАЗЛІЧНАА** [Formal orations for various occasions, and also some occasional verses. In Slavonic and Rumanian.]

(ff.1v-2, 37-37v, 85v-88v) [Various “**ораціи**” and “**стихи**”; apparently later additions.]

Language: Church Slavonic with some vernacular influence; Rumanian.

Inscriptions: the date 1762 appears inside the back cover.

Provenance: evidently produced by the Serbian community in Hungary. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836. According to the title on f.1, apparently supplied by Jankovich, “Popovich Arsenii opera varia theologica”. The name of Arsenius Popovich appears, among others, on f.4 of MS Quart. Eccl. Slav. 4, and is also found in Quart. Serb. 2. This, combined with the similarities in content and appearance between these manuscripts and MS Quart. Eccl.Slav. 1 (all from Jankovich’s collection), suggests that he may at one time have been the owner of all four. However, the hand of the signature cannot be identified with certainty with any of the hands in which this manuscript is written; still less is there any internal evidence to identify Arsenius as the author of any part of it.

Plate 65

Miscellany, 1743?

Paper. Watermark: coat of arms with letters FPM (fig.138), very similar to SANU 136 (1740) or Szentendre 29 (1745), though the latter does not have the letters.

78 leaves; modern stamped foliation, 1-78. Size of leaves: 193×150 mm.

Collation: I⁸ (1 is pastedown, -3+2-4-6-7-8), II⁶ (completely removed, only the stubs of the pages remain), III⁶ (-1-2), IV-XI⁸, XII⁸ (7 and 8 are pastedowns). The two additional leaves in I are a 19th-century bifolium. Unsigned.

Layout: very variable: 19-33 ll./p., written area up to 180×135 mm.

Hand: late cyrillic cursive on ff.5-39, 56-78v (at least four hands, alternating irregularly); latin cursive on ff.4v, 32v-52 (also more than one hand); both latin and cyrillic on ff.52v-55.

Ink: various shades of brown.

Binding: pink paper on card, half bound, 198×155 mm, three raised bands on spine. On the leather parts triple fillets round the edges and simple fillets on the spine. The binding is very similar to those of MSS Quart. Eccl. Slav 1 and 2.

Contents: miscellaneous religious and grammatical texts, reminiscent of a school notebook. According to the Latin title on f.3, “a Stephano Popowich 1743 exaratus”, but this is not original (the very leaf is additional), and the hand of the signature “Stephanus Popovich” on f.4 can be identified only with the hand of ff.4v and 39v, which appear to be later additions, so the assertion is very much open to doubt.

(ff.5-39) **Сказаніе сщ҃еннаго хр҃ма, ризъ ѣгѡ, ѡ вѣмѣ со|вершѣтсѧ вѣ|ственнаѧ лѣтѣ|р҃га, со|дкрестностію | ѣѧ, чр҃езъ краткѧ вопро|сы ѡ вѣ|хѣ, | сочинѣнъ | во о|употребленіе сщ҃енно|служителей право|славна|ка|фоли|ческѧ восточна|ѧ церкви** [The same text is found in MS Quart. Eccl. Slav 2.]

(ff.40-52) **Notes on Latin grammar**

(ff.52v-64v) **A Rumanian-Latin-Slavonic-German vocabulary** [on ff.55v-64v, only Rumanian-Slavonic]

(ff.65-78v) **Miscellaneous sermons and other notes on religious topics** [in Slavonic]

Language: Rumanian, Latin, Slavonic and German.

Inscriptions: the inside of the front cover and f.1-1v are covered in short and largely meaningless inscriptions in various languages. An additional bifolium of different paper (ff.2-3) bears a Latin title for the volume. The same hand that signed “Stephanus Popovich” on f.4 has added some Latin and Hungarian sententiæ on f.4v and some additional grammatical notes on f.39v. On f.4 there appear the following inscriptions:

оу|са|пши. | **С|то|а|ди|, ѡ|нк|, не|ран|жа, І|ѡ|ван|ъ. М|илі|ца. | жив|ко рад|ос|ѣ|тъ. жив|ѡ. Ѣ|н|ѣ|л|ѧ.**
| оу|са|пши.

с|ла|вн|ѡ ѡ|нк| вѣ|тъ

Stephanus Popovich

Arsenius Popovich

Stephan Petrov

Provenance: evidently produced by the Serbian community in Hungary. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836. It is likely that, like Quart. Eccl. Slav. 1 and 2 and Quart. Serb. 2, it had previously belonged to Arsenije Popović, whose name appears on f.4.

Plate 66

47. QUART. ECCL. SLAV. 3

Nastavlenie maloe, 1769

Paper. Watermark: coat of arms (fig.139), similar to Eineder 391 (1766). In the flyleaves, hart (fig.140).

i+38+i leaves; modern stamped foliation 1-39, [40]; original pagination 1-73 (the last three pages are blank and unnumbered, as were the flyleaves). Size of leaves: 192×155 mm.

Collation: I-XIX². Unsigned.

Layout: 20-23 ll./p., written area 155-160×135-145 mm.

Hand: small cursive.

Ink: brown.

Binding: paper with green and red pattern on card, leather spine, 200×160 mm. One flyleaf at each end.

Condition: good, apart from some worming in the spine, leading to the loss of a small part of the leather at the top.

Contents: Наставленіе малве | Христїянскимъ ѿтрокомъ то ёсть каковымъ | ѿбразомъ надобно Хр҃тіански ѿтроковъ на|ста́вить ѿ хр҃тіянскимъ за́конѣ

Language: Russian, with strong Church Slavonic and occasional minor Serbian influence.

Inscriptions:

f.1: А́заръ Кѡста

f.1: [first hand:] Brevis Instructio | qualiter | Proles Religione Christiana | imbuere oporteat | cxxvii Quæstionibus absoluta. | Lingva Vetero Slavica | vice Illyrica. | [second hand:] Descripta Strigonii A.1769 | per Gregorium Tiro | incolam civitatis L.R. Strigon. | [third hand:] Nastavlenia maloje | Christijanskim Otrokom, | to jest | Kanovim [sic] obrazom nadobno Christijanskich | otrokov nastavit o christijanskim Zakonye

Provenance: written in Esztergom in 1769 by Grigorije Tiro[vić]? (the end of his name is obscured by the alteration), as indicated by the final lines of f.38, which are written in the same hand as the rest of the book: 1769 Ма́рта 1го. во ѿстрогонѣ | Преписася сїя книжица [чрезъ мнѣ deleted, and the next three words altered from accusative to instrumental case] Григоріемъ | Тѣро бивателомъ Кралѣвскіа вароши | ѿстрогонскаго. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836.

Plate 67

Miscellany, 18th century (after 1754)

Paper. Watermark: an extremely fragmentary imperial eagle.

123 leaves; modern pencil and stamped foliations, 1-123. Size of leaves: 204×162 mm.

Collation: I⁸ (-1-2; 3 is pastedown), II-V⁸, VI⁸ (-5), VII-VIII⁸, IX⁸ (-4-5-6-7-8), X⁸ (-1-2-3-4), XI⁸ (-3-4-5-6-7-8+1), XII-XVII⁸, XVIII⁸ (6 is pastedown, -7-8). Unsigned.

Layout: variable: on ff.5-35, 19-22 (usually 21) ll./p. and ruled margins, written area up to 170×125 mm; elsewhere up to 32 ll./p., with or without margins, and a written area which can extend to cover the whole page.

Hand: a variety of cyrillic cursives: (1) ff.5-38, (2) ff.38v-40v, (3) ff.41-60, 71-78 (4) ff.61-63, (5) ff.64-69v, 79-93, (6) ff.96-back cover. Hands 3 and 6 are very similar, and may be the same. F.70 is written in a Latin cursive, very likely by the same scribe as wrote the third cyrillic hand.

Ink: varies from black to brown.

Binding: marbled paper on card, half-bound, traces of two fastenings, spine with three raised bands. The only decoration is a triple line incised rather roughly on the corner pieces, on the leather on the covers beside the spine and on either side of each of the raised bands.

Condition: good, apart from the binding which is much worn. The missing leaves have mostly been cut out quite neatly; the stubs remain.

Contents:

(ff.1-4v) [blank]

(ff.5-35v) Траѣдокомѣдіа | содержащая в себѣ тринаде|сятъ дѣйстви: [an allegory of Serbian history]

(ff.37-37) Стѣхъ разлѣчныя

(ff.37v-38v) Extracts from patristic writings

(ff.38v-40v) Стѣхъ воспоминати смертъ привѣтствомъ

(f.41-41v) Стѣхи | ѿ сѣдмъ тайнъ новѣго завѣта

(f.42) [blank]

(ff.42v-58) Разлѣчныя мною глаголанная ѿ писменнѣя | посылаемыя привѣтствителныя ѡраціи | для лучшыя пѣмѣти здѣ порядъ послѣ | двуютъ ѿ вписаются. лѣта 1749^{го} [Many of these are signed “Арсеніи Поповичъ” and dated, the last being dated 1754.]

(f.58v) [blank]

(f.59) Мною сочиненный Концѣптъ писмѣ позивателнаго Монастѣрцевъ | фрѣшпогѣрскихъ, къ прославленію праздника сѣаго Архи-Стратѣга | Михаила (ff.59v-60) Вторый, влѣтъ 755^{омъ} мною сочиненный къ прослав|ленію праздника сѣаго Архистратѣга, позивателный | Концѣптъ

(f.60v) [blank]

(ff.61-63) ѿ Мѣри Бжѣей

(f.63v) [blank]

(ff.64-69v) ѿ прейзѣществъ и достоинствъ добрыхъ | Іереевъ, сѣло
бл҃гопрїятна бесѣда

(f.70-70v) Epitaph on Franz, Freiherr von der Trenck (1711-49) [in German and Latin]

(ff.71-95) Miscellaneous sermons [Ff.78v, 89v and 95v are blank.]

(ff.96-115v) Feofan Prokopovič: Панегі́рікошь | и́лѣ | Слово похвѣльное ѿ
преславной над' | воісками Свѣ́йскими | Побѣдѣ | пресвѣтлѣйшему и
великодержавнѣйшему | госудáрю црю и великому князю | Петрѹ́ Але́ѣевичѹ
[This work was printed in Kiev in 1709 (Zapasko & Isajevyč, 853).]

(ff.116-123v) Feofan Prokopovič: ѿ смѣрти | Петра великаго имперáтора
ро́ссійскаго | Кра́ткая повѣсть [As noted inside the back cover, this work was
printed in St Petersburg in 1726: see A.S.Zernova, T.N.Kameneva 1968: №1380.]

Language: mostly slavenosrpski, but a certain amount of Church Slavonic, and in the last items, Russian; on f.70, German and Latin.

Inscriptions: on f.1, in the hand of Miklós Jankovich, a summary of the contents in Latin. He adds: "MS hoc Autographum ab Actore Arsenii Popovics | ex Sclavonia, fors Carloviczio [...] exaratum est. | Fuerat is initio Miles Legionis Trenkianæ, dein | Castrensis Capellanus, post Eppus Belgradensis ac Polstremo Budensis Epp. Græci Ritus non uniti."

Provenance: it is possible that Arsenije Popović can be identified with the third scribe of the manuscript. One of nine Slavonic cyrillic manuscripts from the collection of Miklós Jankovich, acquired by the Library in 1836. Three others of his manuscripts (Quart. Eccl. Slav. 1, 2 and 4) appear also previously to have been the property of Arsenije Popović.

Plate 68

Sokrašćenie istorii cerkovnija, late 18th/early 19th century

Paper. Watermark: coat of arms (fig.141), very similar to Laucevičius 3072 (1800). i+110+i leaves; modern stamped foliation [i], 1-110, [111]; original pagination 1-173, 247-314 on ff.3-75v, 77-110v. Size of leaves: 195×115 mm.

Collation: indeterminable (stabbed binding). No signatures. F.76 is extraneous, evidently a page from an account book accidentally bound into the present volume.

Layout: variable, but mostly 22-24 ll./p. within a ruled pencil border 155-175×85-95 mm.

Hand: small practised eighteenth/nineteenth-century cursive.

Ink: brown.

Binding: modern, blue cardboard, spine in maroon buckram; one modern flyleaf at each end.

Contents: Сокращёніе Исто|ріи Церковніа сила | либо краткая разгла|голствіа
На Исторію | Церковнѹю | къ тѣмъ | К(оторы)е желають первен|ствѹющіа
Цѣркве со|стояніе навикнѹти

Language: Russian, with strong Church Slavonic influence.

Inscriptions:

f.1: Едіна йзъ Книгъ [name deleted] | Каѣдралнаѡ Пароха | Новосадскаѡ

f.1: Еѡлогіа Кѡзмановичъ | Ієдіакона [sic] Крѡшедол|скаѡ 1842

Provenance: first belonged to the Serbian clergy in the Vojvodina, amongst whom it was probably written, and subsequently to the Serbian Grammar School in Novi Sad, whose stamp is on f.1. In the library at least since 1948.

Plate 69

Songs, 1769

Paper. Watermark: postillion (fig.142); letters (fig.143).

21 leaves; modern stamped foliation, 1-14, followed by 7 unnumbered blank leaves. Size of leaves: 200×145 mm.

Collation: I²² (-22)

Layout: very variable, but on ff.2-13 consistently within a ruled frame 180×125 mm.

Hand: an eighteenth-century cursive; the additional song on ff.13v-14v added in a different hand, closer to semiuncial.

Ink: black.

Binding: fawn paper, enclosing an earlier cover of blue paper, enclosing a yet earlier cover of brown paper.

Condition: well preserved apart from a certain amount of staining.

Decoration: on ff.2, 3, 4, 5, 6, 6v and 7v, large titles and initials in pen and ink, with hatching and floral decorations in imitation of the large engraved capitals of printed books.

Contents: Пѣсни Разлиучїа | Мнѣ дѣлака ѿченика | Ілїе Радишича | в'Будимѣ 769°. The songs are mostly on religious subjects. Another song has been added in a different hand on ff.13v-14v. The remaining pages are blank.

Language: Church Slavonic; slavenosrpski.

Inscriptions:

f.1: проба пери

f.1v: [a drawing of the head of a man, in cap and spectacles]

f.13: конецъ | іакоже свѣтло солънце

f.[21v]: Domins [sic] qui expendit

Provenance: evidently written in 1769 in Buda by Ilija Radišić. Bought in 1893 from the antiquarian bookseller Dániel Kún, from whom Quart. Eccl. Slav. 16 had been purchased two years earlier.

Plate 70

Miscellany, 1793-4

Paper. Watermark: horn on a shield, crown above, C&I HONIG below, countermark C&I HONIG.

i+48+i leaves; modern stamped foliation, [i], 1-49; earlier, possibly original foliation on ff.5-44: 6-44, 44. Between ff.48 and 49 are the stubs of about 110 leaves which have been torn out, and which evidently bore text. Size of leaves: 220×175 mm.

Collation: I² (5 leaves), II-VI⁸, VII⁸ (-4-5-6-7-8). Unsigned.

Layout: a ruled border 165-170×130-135 mm; within this 13-15 lines of text.

Hand: varieties of late cyrillic. 1. (ff.1) decorative capitals in imitation of printed books; 2. (ff.2-42v) cyrillic cursive; 3. (ff.42v-44) another, less elegant cyrillic cursive; 4. (ff.44v-48v) a rather more conservative cursive with elements of older bookhand.

Ink: on ff.1-42v brownish-black, slightly faded in the latter parts; on ff.42v-44, a stronger dark brown; on ff.44v-48v black faded to grey.

Binding: brown leather on very thin boards, 320×180 mm, five raised bands on spine, with a horizontal line on each side of each band, and between the bands a flower motif. Traces of two fastenings (now lost). Blind tooling: floriate patterns around the edges of both covers; on the front cover within a central medallion the name GEO[...] | ANTONI[.]S, and on the back 17|93. Flyleaves (one each at front and back) of coloured patterned paper.

Condition: poor; besides the fact that two thirds of the leaves are missing, those that remain are discoloured and brittle, and the binding is severely damaged.

Contents: Songbook, also including the Lives of St Sison and Prince Lazar.

(f.1) Пѣсни | различныя содержи|ются | Въ сей Книзѣ | Написана 1794 [F.1v was originally blank.]

(ff.2-9v) Songs on religious subjects and occasions

(ff.10-12v) Ирмоси на гѣдския и Бѣгородичныя | Праздники

(f.13) Пѣснь Архїерею, ѿ Иншталаціи

(ff.13v-15) Житіе Сѣаго Сисона; и страданіе | Сестре его Мелентіе

Incipit: Бистъ воинъ сѣи Сисонъ

Explicit: Проше Страданіе Сестре | его Мелентіе

(ff.15v-27v) Житіе | Сѣаго Княза Лазара, иже по|страда на полю Косовѣ

Incipit: Самодержецъ велики Князь Лазаръ бѣше оте|чества рода племенита

[The end is illegible.]

(ff.28-42v) A series of 25 songs on secular subjects [mostly simply numbered, but the first entitled Пѣснь Београдская]

(ff.42v-44) A song

(ff.44v-48v) Songs on religious occasions

Language: mostly slavenosrpski, but with varying degrees of Church Slavonic influence, and probably some Russian influence too.

Inscriptions:

f.1: Αφτο το χαρτη ηνε δηχομ8 τ8 ττζηκα Χατζη, το αγορασα | Απο γηοργη Αντοβιτς
ς8ς 1802: σεπτεβ: 12:

f.1v: Назначеніе 1865 Године | 1^{го} Октовера [sic] по Рімском҃ прстеневалис҃се |
Младенці Гавріло съ Іюліаном҃ у поль 12. | Сати В҃нчалисе 8^{го} Октобера по
Рім: | у Недели преполдне у д. Сати л҃ѣто 865

passim: [many scrawls and calculations at the beginning and end of the book, most hardly legible. The name Peter Poppovits can be discerned on f.49.]

Provenance: bought at auction, 30th June 1942.

Póth 1961. Prints the secular songs, on ff.28-44, and identifies the religious songs as being derived from the collection of songs (*Pěsni različnyja*) printed in Vienna in 1790 for Damjan Stefanović Kaulici (1760-1810), bookseller of Novi Sad.

Plate 71

Songs, 1835

Paper. Watermark: MITEL (fig.144), very similar to Decker 1190 (1822-39), Szentendre 126 (1830).

i+24+i leaves; modern stamped foliation [i], 1-24, [25]. Size of leaves: 200×165 mm.

Collation: Possibly three gatherings of eight. Unsigned.

Layout: 18-26 ll./p., within a ruled border 185-190×140 mm.

Hand: a very late and rough semiuncial.

Ink: dark brown.

Binding: new, yellowish paper on card, red buckram spine, one flyleaf at each end.

Condition: leaves worn and dirty, especially at the beginning and end.

Decoration: very poor, consisting of pen-and-ink dividing lines composed of scrolls or “meander” motifs, a very crude trapezoid tailpiece on f.24v, and occasional simply decorated outline initials.

Contents: songs, of a religious nature, for various occasions during the year or addressed to particular saints. The beginning is missing.

Language: a mixture of Church Slavonic, Ukrainian and Slovak in varying proportions.

Inscriptions:

f.8: Prta Selepetz | Bazily 1818 | Vaszilykö

f.8v: Василькѣ сынѣ мѣи возми ѿшель | Vazilkѣ Szylkѣ | 12345678910

f.8v: Polyanszky | istvan

ff.18v-19: писалъ андрей шелепецъ || забавля ласпосъ [??] грабовскѣи дакъ

passim: [traces of inscriptions along the foot of some of the earlier pages, mostly trimmed away so that nothing is now legible]

Provenance: written in the Ruthenian area. The date 1835 is incorporated into the tailpiece on f.24v. Given by Ernő Naményi on 29th September 1952.

Plate 72

Fragments of the Epistles, 13th century

Parchment. In I and II the recto is the hair side and the verso is the flesh side, in the others vice versa.

Seven fragments. I and II are complete (but slightly cropped) leaves, 152×95 mm, the remainder are much smaller. IV, V and VI were originally parts of the same leaf. IV and V are contiguous. The dimensions of the smaller fragments (which are all are slightly irregular) are, III: 99-96×117-119 mm; IV: 33×36 mm; V: 33×60 mm; VI: 37×55 mm; VII: 32×45 mm. The combined dimensions of IV and V are 33×91 mm. The smaller fragments clearly had the same layout at the whole leaves, and the fact that III has upper margins of 17 mm, outer margins of 30 mm, and inner margins of 12-15 mm while VI has a lower margin of 30 mm, suggests that the original dimensions of the leaves were not less than 167×123 mm.

Layout: 23 ll./p., written area 120×78 mm. Pericopes are indicated in the margins.

Hand: small semiuncial. *у* asymmetrical, *ѣ* not far above the line (except when it is the last letter in the line), in some cases hardly at all; a single instance of *ѣ* with a long stem, the penultimate character of IIv.14. Very high cross on *ѣ*, but not on *и*, *ѣ*, *ю*. Small serifs. "Initial" letters, i.e. slightly larger than the rest, may extend below the line but not above it, e.g. *ѣ* IIIr.6, *ѣ* IIIr.11, *и* IIv.8, Vr.1. Superscripts very few. Diacritics largely confined to the dot and the rough breathing (sometimes hard to tell apart), and two dots on *ѣ*. Four red marginal outline initials, 8 mm (=2 lines) high, *О* on Iv, *П* on IIr, *ѣ* on IIv and *ѣ* on IIIv.

Ink: black, red for the rubrics and the four marginal initials.

Condition: the fragments have suffered from their use as part of a binding, and are darkened and obscured in parts. The most legible parts are Iv, IIr, IIIv and IV/Vr.

Contents: fragments of a continuous text of the Epistles

(1st fragment) **Romans i.8-21**

(2nd fragment) **Hebrews vi.1-18**

(3rd fragment, recto) **Hebrews vii.27-viii.3**

(3rd fragment, verso) **Hebrews viii.6-10**

(4th-5th fragments, recto) **Jude 4-5**

(4th-5th fragments, verso) **Jude 9-10**

(6th fragment, recto) **Jude 7** [fragment]

(6th fragment, verso) **Jude 12** [fragment]

[The original text of the seventh fragment is illegible, but it bears a mirror-image of the bottom four lines of IIIr, to which it was evidently once stuck.]

Language: Church Slavonic of the Serbian recension; early Raška orthography.

Provenance: of Serbian origin. The fragments were found in the binding of a manuscript collection of sermons by János Foktövi, written in Vác in 1614-15 (Oct. Hung. 380) and acquired by the library in 1886. They were removed when the manuscript was restored in the late 1950s or early 1960s. The two larger fragments (I and II) continued to be kept with the Hungarian manuscript, while the others were separated from it. These latter re-

mained uncatalogued and unclassified. The two sets of fragments were reunited only during the preparation of the present catalogue. Together with fragments III-VII were kept two pieces of pasteboard, 158×100 mm, one of which (A) bears a mirror-image imprint of the text on Iv, and the other (B) a mirror-image imprint of the text on IIr. Slits for the thongs which attached the binding to the book are visible both in the parchment and in the pasteboard, and are also found in III, indicating that this was also stuck to board A, but on the opposite side to I and at right angles to it.

Also kept with the smaller fragments was another binding, of white ornamented leather with blind tooling. On the upper cover there is a large border of stamps with Renaissance images of Apostles and Evangelists supplied with Latin captions, identical with those on the cover of Quart. Eccl. Slav. 10; within the centre panel an oval medallion stamp with the Virgin with the Child standing within a frame of “flames”, very similar to Laucevičius 1976:65, №248 (early 17th century); the lower cover is decorated with the impressions of the Renaissance stamps only, within strips separated by double fillets. This binding, however, cannot be connected with Oct. Hung. 380, being too large (185×115 mm); moreover, it has an accessions stamp, 1954, №138, which indicates a completely different provenance: it refers to a collection of 375 items, “Országos Könyvtári Központtól ajándék”, none of which has anything to do with these fragments.

Király 1968 (the two larger fragments only).

Plates 73, 74

54. FRAG. ECCL. SLAV. I

Fragment, 16th century

Paper: no visible watermark.

The lower part of a leaf of a quarto manuscript. Size of leaves: 117×175 mm.

Layout: 8 lines of text on each side, written area 80×115 mm. Margins: recto left 25 mm, right 37 mm, lower 38 mm; verso left 35 mm, right 25 mm, lower 40 mm. The book probably originally had 17 ll./p.

Hand: a professional semiuncial.

Ink: black; red initials.

Contents: the beginnings of the heirmoi of the seventh and eighth odes of the canon from the service на исходъ дъши. Judging by the material missing and the size of the hand, there are about eleven lines missing between the bottom of the recto and the top of the verso.

Language: Church Slavonic, Middle Bulgarian orthography.

Provenance: from a Ruthenian manuscript.

The fragment is kept together with two other fragments, one apparently a fragment of a letter in a mixture of Latin and Hungarian, probably seventeenth-century, the other a bifolium from a fourteenth/fifteenth-century Czech MS. Kept in the same folder is a letter, dated 12th October 1955, to Péter Király from the Archbishop of Esztergom's secretary, evidently a covering letter when sending him the Czech fragment. This may possibly provide a clue to the fragments' provenance.

Plate 75

Fragment, ?17th century

Paper, no visible watermark.

1 leaf. Size of leaves: 282×194 mm.

Layout: two lines on the recto, eight on the verso, occupying an area 15×80 mm and 95×155 mm respectively, but both are later inscriptions and have no relation to the original layout of the book from which the leaf comes.

Hand: the hand on the recto is a late semiuncial, probably eighteenth-century Serbian; the hand on the verso is an informal Serbian semiuncial, probably of the sixteenth or seventeenth century.

Ink: black.

Contents: two inscriptions. The first, on the recto, reads: “Помѡни г҃ди раба твоѣгѡ | петра Гѡрг҃іѣвича.”.

The second, on the verso, reads: “даѣ ѡма знатїи како ѡкспїї є҃ю | с҃ѣс кни҃гс г҃лемїи
еван҃гелїе прѡе | драгїѣъ ѡсїеъ ѡ марко ѡ страїна | ѡ метнѡше с црквѡ даѡс҃жїи ѡ кої
вї | свещеникѡ прочатїхо да ѡма сваки | поменѡти драгїѣа ѡсїеѡ ѡ марка | ѡ страїнѡ ѡ
стоѡка ѡ а҃҃їма ѡ вѡсѡ | домѡ бѡ да прѡти”.

Language: Serbian, with Church Slavonic elements.

Provenance: evidently once part of a Gospel codex given to a church by the persons mentioned in the second inscription. A stamp on the recto records its acquisition by the library in 1936, №6; however, the five items recorded in the accessions register under this number bear no relation to it.

Kept with the leaf, and likewise stamped with the date 1936 and number 6, but equally unrecorded in the accessions register, are twelve leaves from a small Czech manuscript; there is also a single fragment with Hungarian text dated 29th June 1593.

Plate 76

Paper.

Collation: unknown. There are no signatures. Ff.1-2, 19-22 are later additions.

Hand: a fairly informal, rather square small semiuncial; there is certainly more than one scribe, but they all write similar hands and it is difficult to tell from the microfilm where one leaves off and the next begins. The additional leaves (ff.1-2, 19-22) have been written by later and much less professional hands.

Decoration: four-line initials at the beginning of each psalm, mostly plain or with simple nodes, but occasionally with a more luxuriant outgrowth of tendrils and dots.

Contents: Psalter and Canticles [There is evidently a leaf or two missing at the end: the text breaks off almost at the end of the Benedicite with the words “БЛ҃ЖИТЕ ДН҃НІѦ Н҃ ДЗ҃РІѦ МИСИ^Ѧ”].

Language: Church Slavonic of an East Slavonic recension; ѣ is predominant finally, ѣ medially, ꙗ comparatively rare. Ff.1-3 were evidently written by a Rumanian.

inside front cover: A kisebbségi könyv felső lapján: | **ІЕРЕМІА МОГИЛА ВОЈВОДА ГОСПОДА** | azt jelenti hogy: Jeremia Mogila Vojvoda Gospodar. (M.Jeremiás moldvai vajda és uralk.) | () ő ajándékozta a könyvet valamelyik | oláh egyháznak. A könyv tartalma: | Dávid zsoltára ó-szláv nyelven, a lapok alatt | és szélmi a szöveg fordítása (töredekesen) később|kori kezi által írva.

f.1: Іереміа могила воево^А | алтинартъ

ff.5-9, rectos: [fragmentary inscription, comminatory in tone, beginning КЕНДЕ О ЗНҮЕ ПӨПА
БЛАГОВЕШЕНІ | ДӘМНЕ АТШНҢЕ БЕСЕРКА | ДЕ[с]КӨПЕРЙТА ШІ ҮЕРӘЛҢ ДЕ [...]]

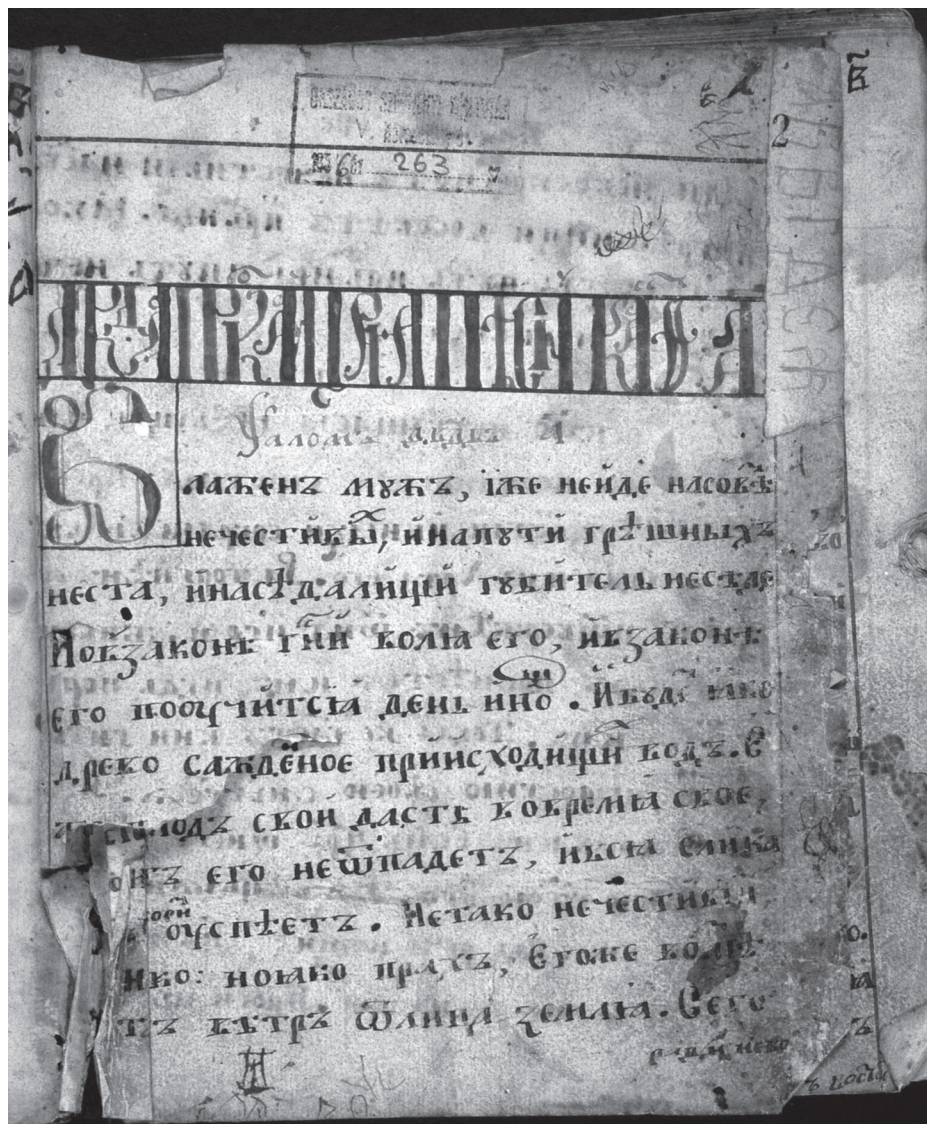
f.11: ѿцѣ сѣ ймѣтъ дни ѿ днѣ | ймѣтъ часѣ бѣ | а нощѣ бѣ | ѿ днѣ сѣмѣнь [This is followed by the numbers 6-31 on f.11v and 31-1 on f.12. There are similar inscriptions relating to the remaining eleven months on ff.12-32.]

f.21v: [.]v днєко ѿнвшѣ дн добра скриси молиѣ^ѣ тале | [...] съ те цине двѣмъзѣ ѿ зиле
 ѿв|ѿлате ши вѣне дупѣ аѿаста рогу к[в?...] паѣ мезика

ff.32v, 33-39 rectos, 40-55, 56v-70: [the text of a Rumanian version of the so-called *Epistula e caelo missa de servanda die dominica* (cf. BHG III, pp.120-121)]

f.38: Бѣ слыша наше^м слышах^о • ѿци п[...]

131



1. Oct. Eccl. Slav. 2, f.2 (cat. 1)

Luk. VI. 19-13

твоего. и тогда прозриши и записати
 иже есть въ ѿтебраты твоего. и тебѣ
 дрѣво доворотвори плодъ зла. и ндрѣ
 возлотивори плодъ добра. въ кѣсѣдрѣ
 въ плодъ своего познается. не ѿ трни
 а въ тѣхъ тѣхъ плодъ. и ѿ кпини и гра
 зды въ тѣхъ плодъ. блгвыи тѣхъ въ блгво
 сѣрквища сѣрѣ твоего, и зноситъ блгво
 азыи тѣхъ въ злаго сѣрѣ твоего
 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ЕЖЕ ИСТОУМЕТЬ

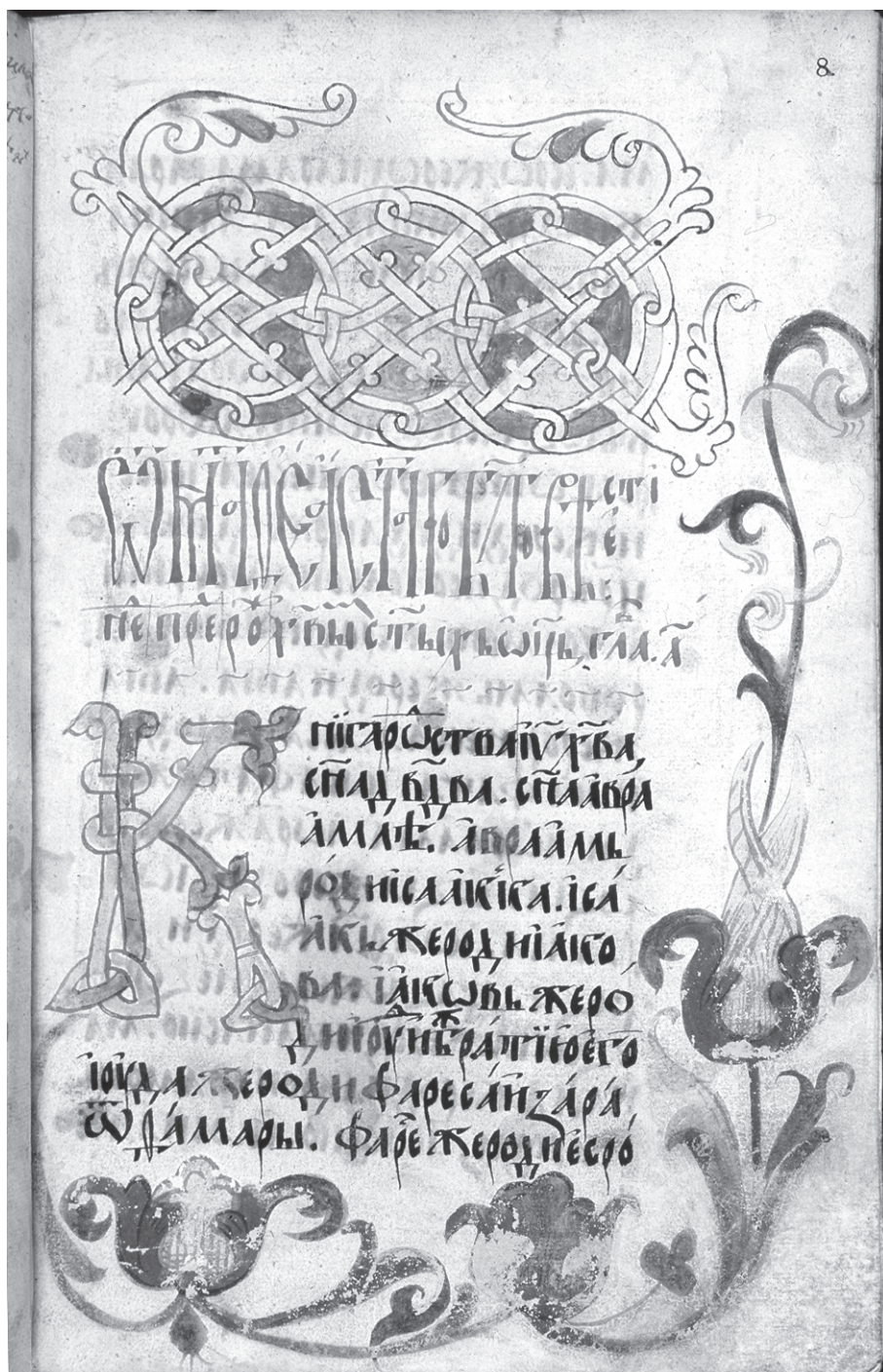
ВѢНАМА БѢСЛОВО • И СЛОВО БѢ
КЪ БѢСЛОВО • СЕ БѢ И
СКОИ КЪ БѢСЛОВО • ВѢСѢТѢ МЫШЬ
И БѢСНОГО, И ТГО ЖЕ БЫ, ЕЖЕ БЫ
ВѢТОМЪ ЖИВОТЪ БѢ, И ЖИВО
БѢ СѢТѢ ИКО • И СѢ ВѢТѢ МѢ
СѢ ВѢТѢ ИСА, И ТѢ МАЕ НЕ ОБѢ •

ВѢСѢТѢ И БѢСѢ И НЕ ПАХУ И ПАХѢ И



ѿмѣрѣніе твое ^{и прѣ}
 свѣщеніемъ. на нѣ ^{е про}
 а та лоуѣліа тѣхъ ^{Петрѣ}
 писановъ прѣцѣхъ. се азъ послаахъ
 аггѣамоу его прѣлицемъ твоимъ.
 иже оустроки пѣхъ твой прѣтѣбохъ.
 гласавъ пѣщагоу въ поустынноу го
 товантѣ пѣхъ правы творитѣ сѣхъ
 саго: Къ ѿ ѿаннѣ крѣта въ поу
 стыннѣ проповѣдаѣхъ крѣщеніе по
 кааніа въ ѿпоущеніе грѣхѣхъ.
 и не хѣлаше къ нему оувѣстоу ден
 скаа страна. іерлѣмѣ не. и крѣща
 ахъ савъ сѣхъ ѿрданнѣ цѣхъ не
 го, исповѣдаѣхъ грѣхѣхъ кохъ, бѣ

за да а за е

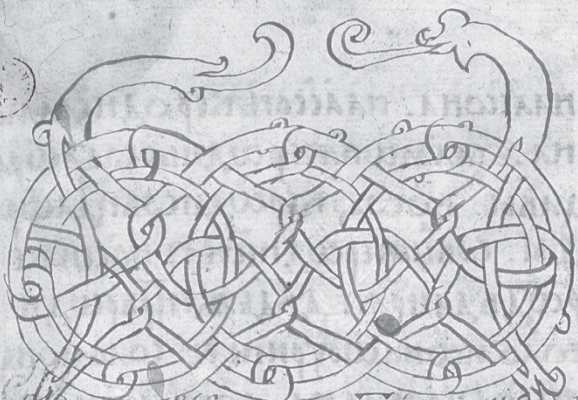


6. Fol. Eccl. Slav. 1, f.8 (cat. 6)

Дань еста воюго въ тѣхъ
тѣхъ оуи. ꙗкоже камоиде. ꙗ
тмаемоу ѿ слѣдѣти. ꙗкоже
батаца. ꙗкоже ставлѣти
и естѣ оуи. ꙗкоже ставлѣти
познастѣ есконнаго. ꙗкоже
юноша. ꙗкоже побѣдѣтелу
ваго. ꙗкоже побѣдѣти. ꙗкоже
знастѣ оуи. ꙗкоже ставлѣти
познастѣ есконнаго. ꙗкоже
юноша ꙗкоже крѣпѣсти. ꙗкоже
бѣжѣти въ прѣкѣ. ꙗкоже
стелукаваго. ꙗкоже побѣдѣ
ни ꙗкоже въ мирѣ. ꙗкоже
цѣла. ꙗкоже въ мирѣ. ꙗкоже
въ мирѣ. ꙗкоже въ мирѣ. ꙗкоже
скаѣ. ꙗкоже въ мирѣ. ꙗкоже
ни ꙗкоже въ мирѣ. ꙗкоже
цѣла. ꙗкоже въ мирѣ. ꙗкоже
въ мирѣ. ꙗкоже въ мирѣ. ꙗкоже
прекѣ. ꙗкоже въ мирѣ. ꙗкоже

Ѣ́ПИСКО́ПЪ Ѣ́ПИСКО́ПЪ Ѣ́ПИСКО́ПЪ

не прѣпросвѣщеніе, зало, є̑вліа, гла,
 азало є̑вліа ісхвасна вѣіа.
 іакоже є̑писановъ пррцѣ. се
 азъ послыла жъ агла моего прѣ
 иице твои мѣ. иже оуготъ бо
 пѣтво прѣтобо жъ. тла савъ
 пѣщаго въ пѣстѣни. оуготъ
 по ваи те пѣтѣ прѣвытвори
 те стѣсѣго. Бѣіа пѣны крѣ
 въ пѣстѣни и прѣповѣда ісхв
 щеніе покаяніа въ ѿпѣщеніе грѣ
 ховъ. и ісхвѣа ісхвѣа ісхвѣа
 сѣіоудеіа ека ісхвѣа, ісхвѣа
 мѣне. ісхвѣа ісхвѣа ісхвѣа
 ісхвѣа ісхвѣа ісхвѣа, ісхвѣа



ВННТОВЕЖЕГІОБЕГІЕ

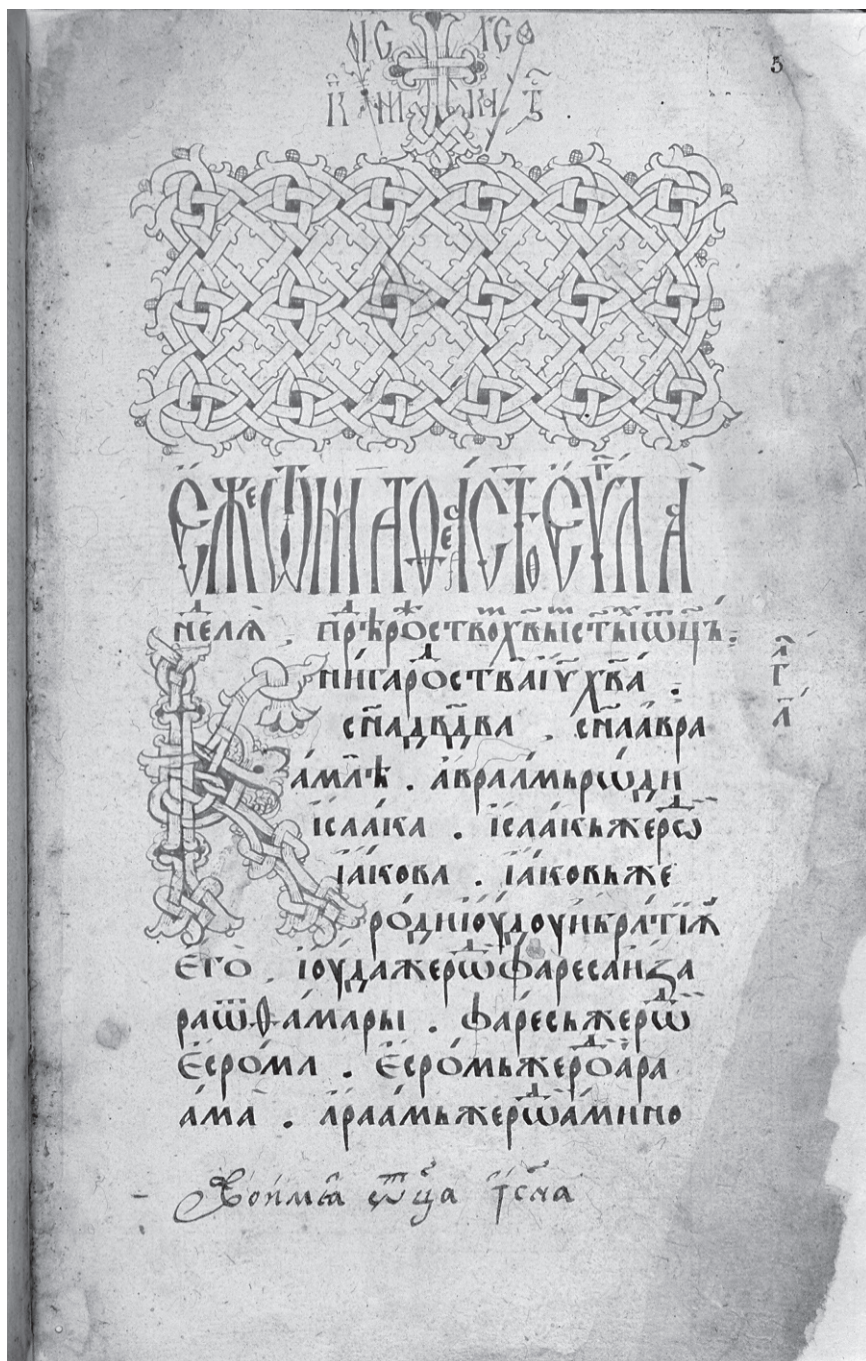
пѣро жєство хвѣстѣ сѣнѣ. гл҃а. а.

ннгарсѣства іу хвѣстѣ
дѣла, спѣабраамлѣ.
авраамлѣ рсѣднѣ ісаакѣ. ісаакѣ
жерсѣднѣ іаковѣ. іаковѣ
жерсѣднѣ іудѣ и братѣх
его. іудѣ жерсѣднѣ фа
ресѣ и зарсѣадамарѣ.
фаресѣ жерсѣднѣ зрсѣ
ма. зрсѣма жерсѣднѣ арамѣ. арамѣ
жерсѣднѣ роамнѣадамѣ, арамнѣадамѣ жерсѣ

БѢ

рузаконіи

Занеже





12. Fol. Eccl. Slav. 6, lower cover (cat. 10)

ВѢСТІА СТОЕУЩАГО
 ВѢСТІЕ . ВѢСТІА НБЕ НПАХУ
 НАУАЛѢ КЛОБО . Н
 СЛОВѢ СѢБА . НБѢ К
 СЛОБО . СЕБѢ НСИОННІА
 ВѢСТІА БЫША . НБЕ
 НЕТО ННУТІА ЖЕБЫ
 ЕЖЕБЫ . ВѢСТІА ЖНКОБѢ
 НЖНКОБѢ СѢБѢ УЛІА . Н
 СѢБѢ БЫШЕБѢ ТН
 СЛ . НТІА ЛЕТО НЕ СѢ
 БТІА . БЫ УЛІА ПОСЛАНЫ СѢ
 ЕДОУЖЕНІА ІА НН . СѢ
 ПРІНДЕВѢ СѢ ТЕС ТВОДА СѢ ТЕ



EX OMNIBUS LIBERATI EVANGELII

непрѣрожденъ чистъ ѿ грѣш.

НИ ГАРШЕ ТВА ІУХВА СНА
ДІДВА, СНА ІВРААМЛѢ.

ІВРАЇЦЬ РОДНІСА ІКА .

ІВРААЦЬ РОДНІСААКА .

ІСААКЪ РОДНІА КОВА.

ІАКСІВЪ ЖЕРОДНІОУ ДОУ

И БРАТІА ЕГО . ІОУДА

жеродн Фареса и Сараѣ да Марѣ.

ΦΑΡΙΣΑΙΩΝ ΕΞΡΩΜΑ . ΕΞΡΩ

ЖЕРОДНАРАМА. АРАМЖЕРОДН

АЛІНАДАВА . АЛІНАДАВ ЖЕОУ

НАДРОНА . НАДСЕОН ЖЕРОДН САА

ИЗВОЛЕНІЕ СЦА. ИСТЪ ПОСПѢ



15. Quart. Eccl. Slav. 10, lower cover (cat. 12)

И҃СНА. И҃СПАГО Д҃ХА. ОУ҃ЧАШЕЙХ҃
КЛЮС҃ПТИ ВСѦ Е҃ЛІКІА ЗАПОК҃ТІА
ВѢДѢНІА. И҃Е АЗ҃Ъ СВѢДѢНІА Е҃СМЪ К
СѦ ДНІА ДОСВѢЩЕНІА К҃РІСА

АДЛІНЬ.

КОНЕ, СѢКОМЪ, ВЕЛИКОМЪ: НА
ЛѢТО: НѢМѢ, ВЪСЕРДОМЪ. Н
ІСРЕЩЕНІЮ ОПОРОЧѢ: КОНЕ
ЕЖЕ ОМѢДЕА СІАГО ЕУМІА

И МАИТЪ КСЕВЪ ГЛА

ІСН. АЗАЧАНЪ

ЦОСНЫ ОСИ.

ИЗЪСТАКА СЪМЪМЪ ПЪМЪ,

ПОЛЖПЕХЪ СЪ

СМНХТ ХВА

ВЪВЕДЕНІА:

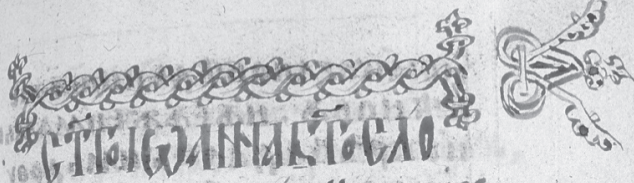


·31KΛ· Γ·VΛ·I·

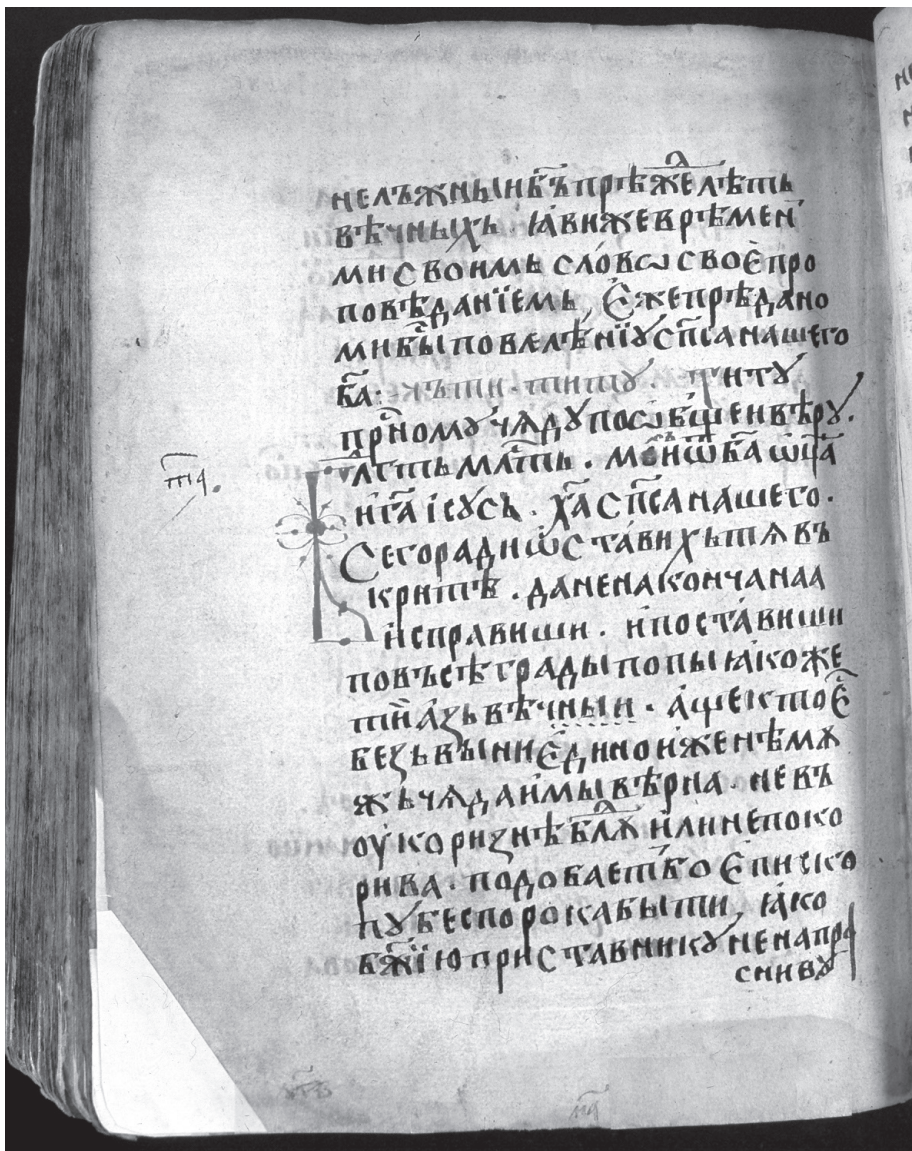
ѿбоу коу і тпнхвалѣ. втронедн
 номоу. н вамытыжынапмшн
 хртїане, коу выслуханю слова, а
 влаща еѹлаіе҃го, потреба
 на еѣ, слоухати спїноствѣ,
 а ескроухоу сѣрцѣноу.
 а тѣ, нѣмліпо
 тнѣ слоухати,
 помлїсѣдо
 всемлітнѣ
 бѣ. а вынѣ
 раітнѣ,
 н вѣнапотрѣжати,
 а а҃дхастнѣ.
 вѣлоу҃тнѣ
 н а҃дхастнѣ
 тлїса оу҃моу
 рн, н вѣра
 мн, коу вы
 слоуханю
 слова,
 а мнѣ

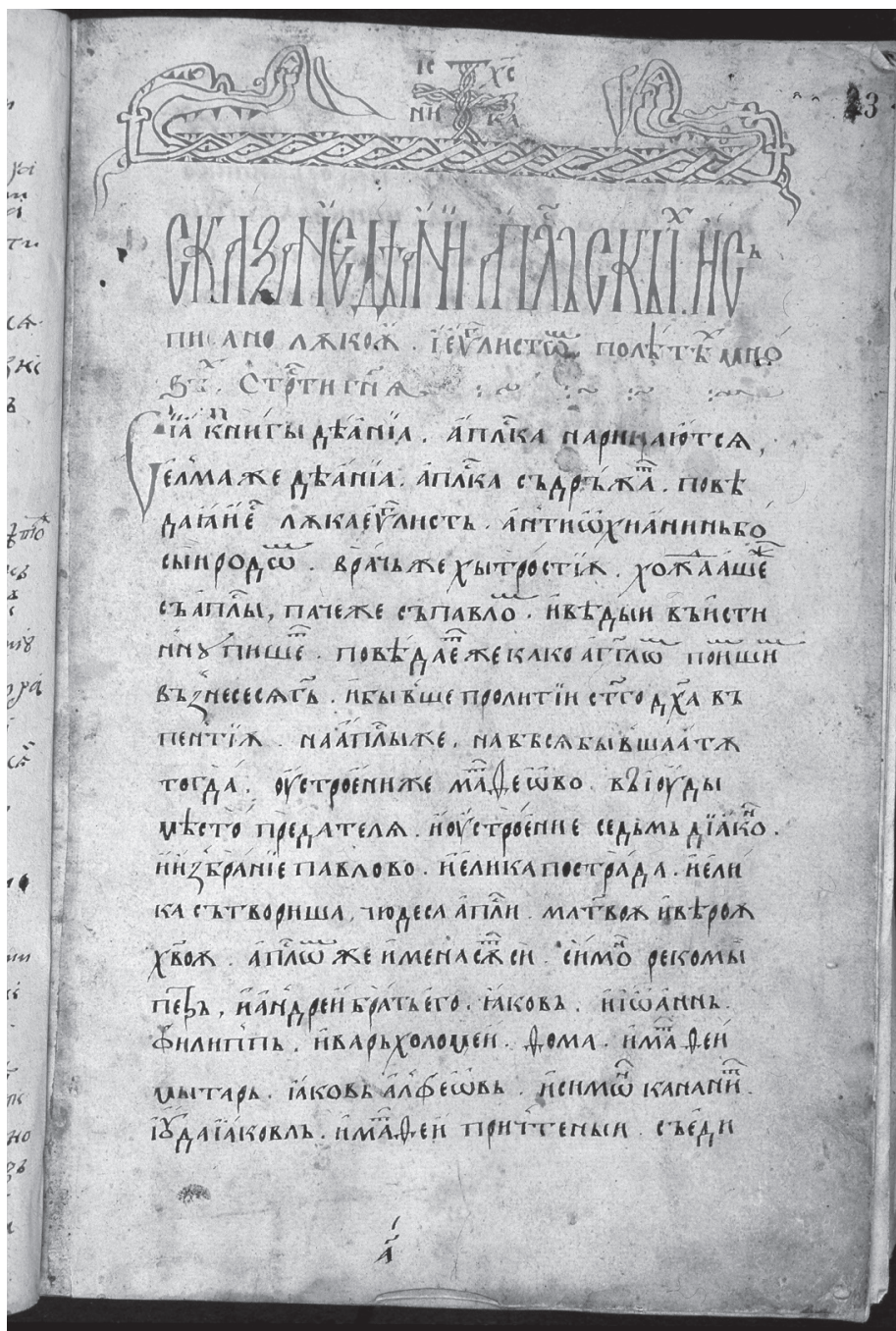
М. Г. П.  Г. М. Л. Ф. П. Н.

$$\begin{array}{r} 1875 \\ 1588 \\ \hline = 287 \end{array}$$

СЛОВО ПОСЛАНИЕ ВТОРОЕ.
 ВЪСЛѢ НѢ. ШЕ СЪВЪ ПОСЛЕ. ЕСТЬ
 ТАРЕЦА. ИЗБРАННИКЪ ГОСПО. ЗА
 МЫНИИ НАДОМЬ ЕЖ. ИХЪ ЖЕ. ОЕ
 ЛЮБЛАВЪ ИСТИННЪ. И НЕ
 ЛЪПЪ ЧНЪ, ИЖИ БЪ СПРАХОУ.
 МЪ ВШЕ ИСТИННЪ. ЗА ИСТИН
 НЪ СЖИЖА ВЪНѢ, И СЪ НАМИ
 БЖЕ ЖЕ ВЪ ВЪКЪ. РАБЪ ЖЕ
 ТЬ СЪ НАМИ. БЛГЪ ТЬ МЛТЪ
 МИРЪ ШЕ БѢ ШЕ. И ШЕ ГЛА ГЛА
 ШЕ ШЕ, ВЪ ИСТИННЪ И ЛЮ
 БВИ. ВЪ РАДОВАХЪ СЪ БЛО,
 ЯКО ШЕ БРѢШЕ ШЕ ШЕ ТВОИ
 ХОРАЩЕ ВЪ ИСТИННЪ, ЯКО
 ЖЕ ЗАПОВѢДЬ ПРИЖЕ ОМЪ
 ШЕ ШЕ. И НИИ БМОЛА ГЖЕ





22. Fol. Eccl. Slav. 22, f.3 (cat. 18)

вспр. б. пр. павлѣ

КЪ КТОИЖЕ ПОСЛАНИЕ СЪБЫТИИ

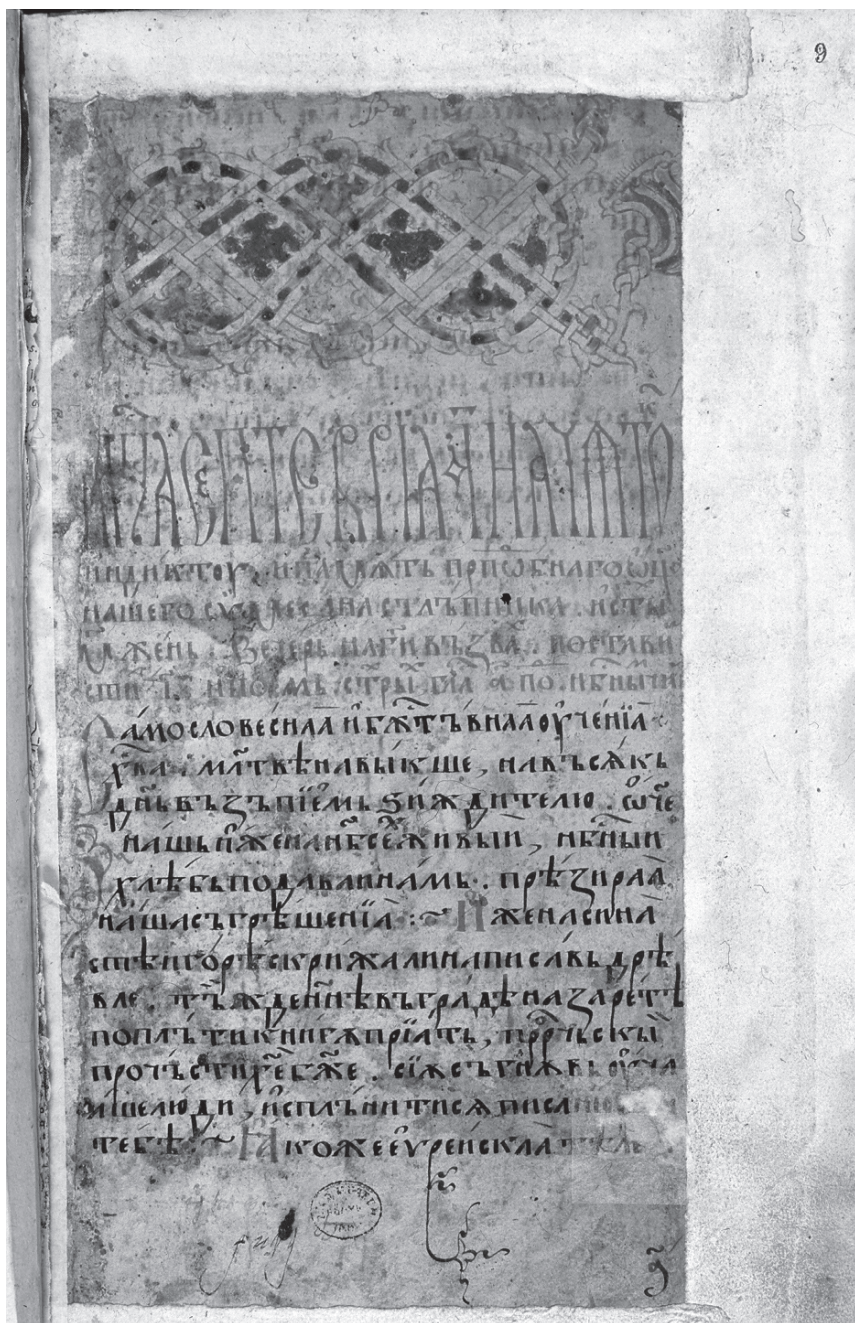
СЖ. аѣ. брѣе, блгѣвъ а нмирѣ

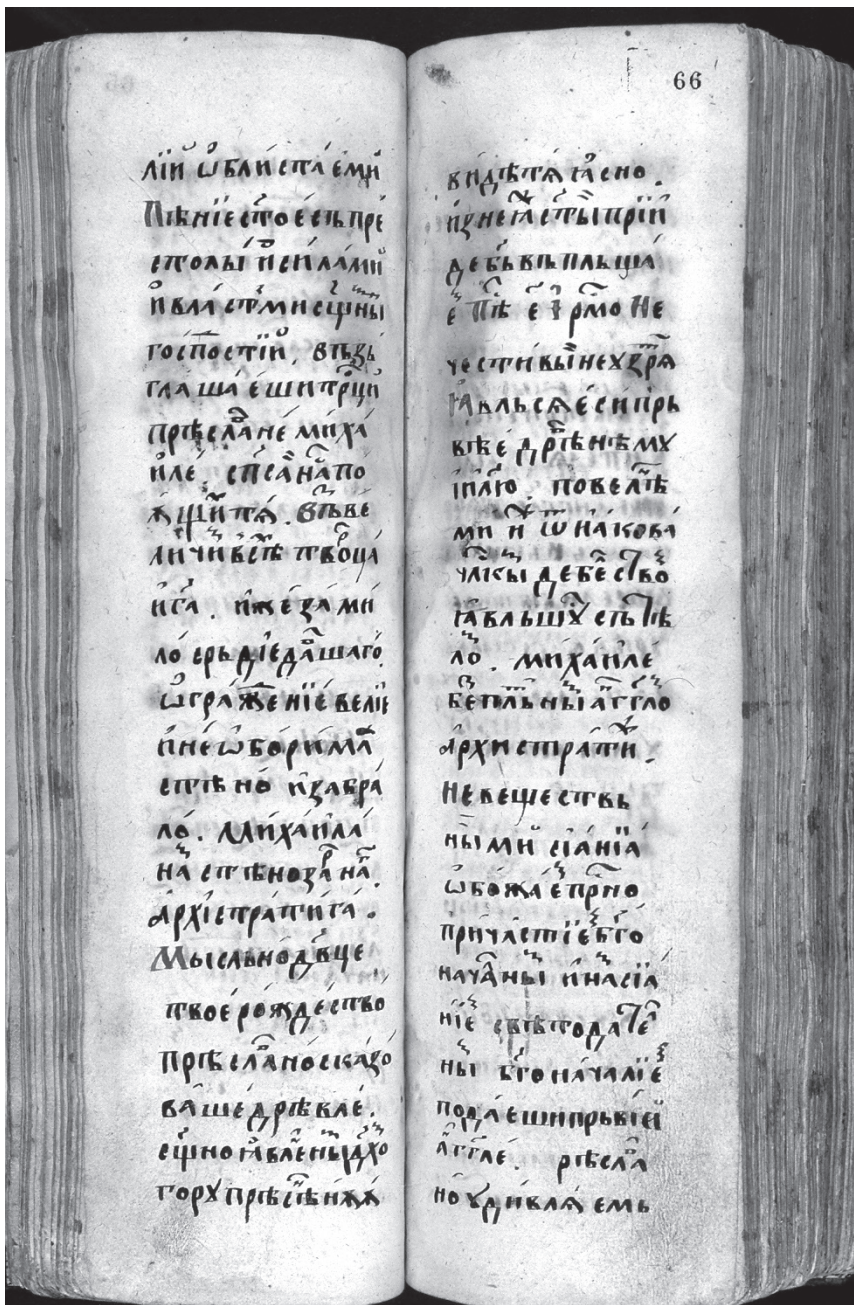
СТЕПАНОВЪ БЪРНО

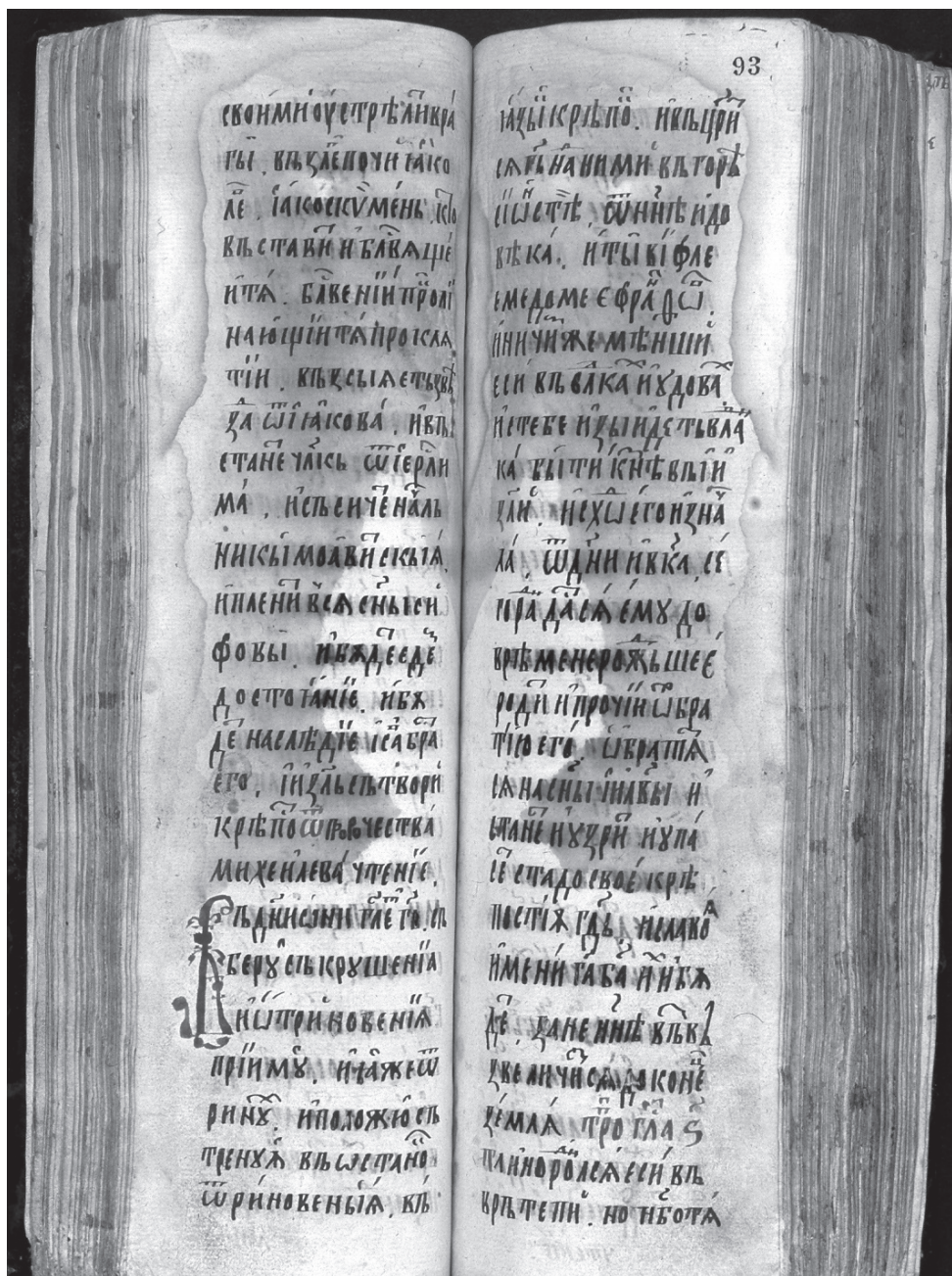
посланиѣ . второе . глава ѡе

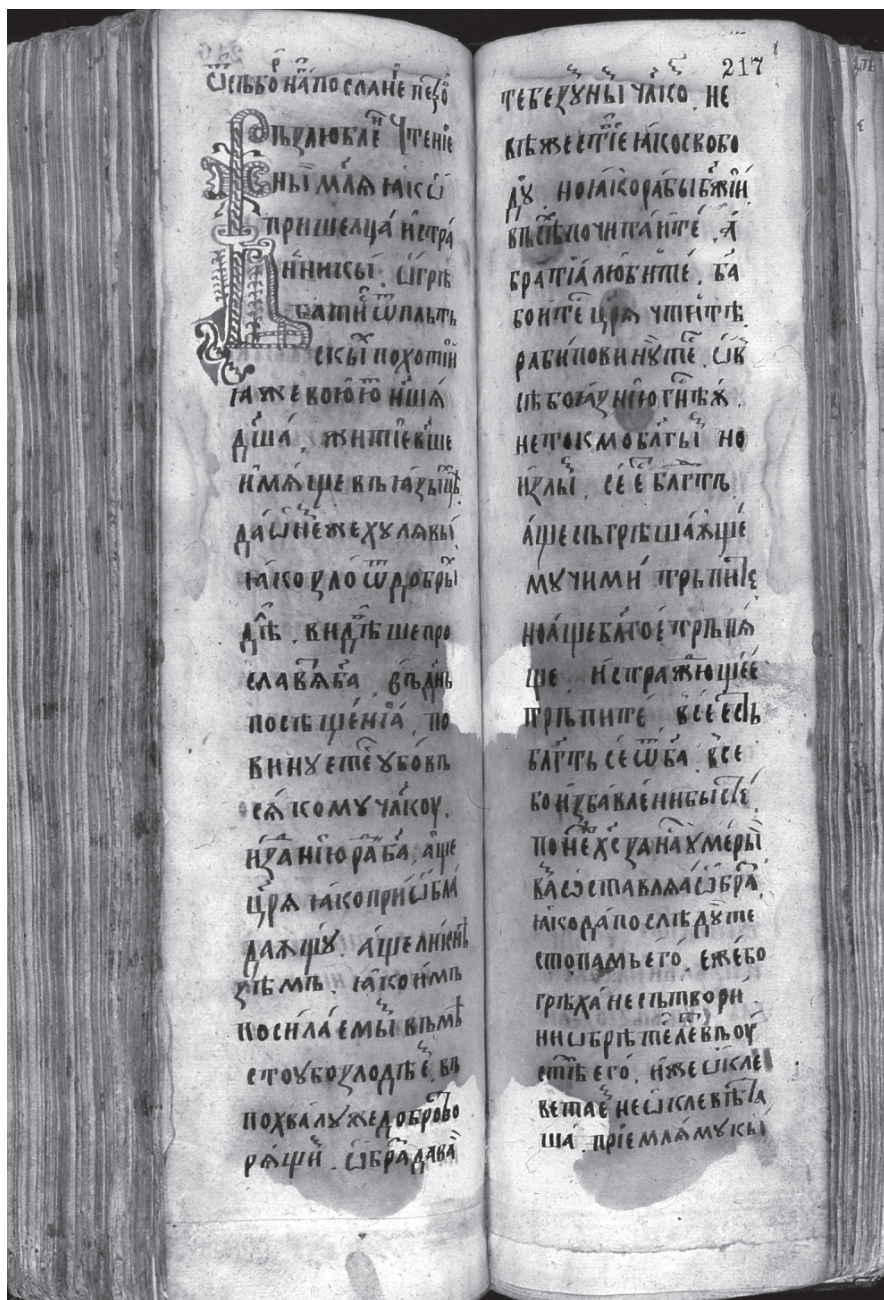
Старецъ . избраннѣи сподыни .
Итакоже . иже азъ любяи въи
стиннѣ . и не сътътъ . на възира
измѣвшеи истиннѣ . и за истин
и не сътътъ . и не сътътъ . и не сътътъ .
въ вѣкъ . дабы не сътътъ . и не сътътъ .
миръ . ѡба сѣи . ѡба сѣи . ѡба сѣи .
въ истиннѣ . и любяи . възира .
сѣи . ѡба сѣи . ѡба сѣи . ѡба сѣи .
ходѣи . и истиннѣ . ѡба сѣи . ѡба сѣи .
прихоми . ѡба сѣи . и не сътътъ .
не ѡба сѣи . ѡба сѣи . ѡба сѣи .
на ѡба сѣи . ѡба сѣи . ѡба сѣи .
дрѣвѣ . дрѣвѣ . и не сътътъ .
по заповѣдѣ . и не сътътъ .
слыши . и не сътътъ . и не сътътъ .
мнози . и не сътътъ . и не сътътъ .
и не сътътъ . и не сътътъ . и не сътътъ .
въплѣ . и не сътътъ . и не сътътъ .

[illegible]









СѢБѢ НѢ ПОСЛАНИЕ ПЕБО
ВѢРЮЮЩЕ ЧТЕНІЕ
 НѢ МЛА ТАКО
 ПРИШЕЛЦА НЕТРА
 ННИСЫ. СІГРѢ
 ВАТНІ СЛАТЬ
 СЫ ПОХОТІН
 ТАЖЕ КОГОГО НША
 ДША. ЖНІТІЕШЕ
 НМАШЕ ВЪ ТАХУН
 ДА СІНѢЖЕХУ ЛАВН
 ТАКО УЛО СДРОЖІ
 ДѢ. ВНАДѢШЕ ПРО
 СЛАВАГА. ВЪ ДНѢ
 ПОСѢЩЕНІА ПО
 БННХЕТЕХУ БОВ
 ТАКОМУ УЛОУ.
 НУАНІТО РАБА. АЩЕ
 ЦРА ТАКО ПРИСЕМ
 ДАЖЦІХ. АЩЕ ЛННІ
 РѢМѢ. ТАКО НМѢ
 ПОСНЛА ЕМѢ ВѢМѢ
 ЕТОУ БОУЛОДѢ. ВЪ
 ПОХВАЛУ ЖЕ ДОБРОБО
 РАЦІН. СІБРАДАВА

217
 ТЕБЕ ХУНІ ТАКО. НЕ
 КТЕЖЕ ЕТІЕ ТАКОСКОБО
 ДУ. НО ТАКО РАБЫ БЖІН
 ВЪ СѢБѢ ЧНІА НІТѢ. А
 БРАТІА ЛЮБНІТѢ. БА
 БО НІТѢ ЦРА ЧТІТѢ
 РАБНІ ПОВНІТѢ. СІВ
 СІВ БОУНІТО ГНѢХ
 НЕ ПОСМОБАТІ. НО
 НУЛН. СЕЕ БАГІП
 АЩЕ СІГРѢШІАЖЕ
 МУНІМНІ ТРПНІЕ
 НОАЩЕ БАТОЕ ТРПНІЕ
 ЦЕ. НЕ ПРАЖЮЩЕ
 ТРПНІЕ. ВСЕ ЕСТЬ
 БАГІП СЕ СІВ. КСЕ
 КО НУБАВЛЕННІЕ СЕ
 ПО НЕХУАНА ХМЕРН
 КАС СІ ПАВЛА СІВРА
 ТАКО ДА ПО СІК ДѢТЕ
 СПОПАМѢ ЕГО. ЕЖЕ БО
 ГРѢХА НЕ СІ ТКОРН
 НІ СІБРѢ ТЕЛѢ ВѢОУ
 ЕТІЕ ЕГО. НЖЕ СІКЛЕ
 ВЕТАЕ НЕ СІКЛЕ ВѢТА
 ША. ПРИЕМААМУ КІ

СИВЖИ ОБЩА СЦЕ НОИ СПОВЕДЬ:

Рей нади вояды ступи Гласъ. По: Яко доела:

Истини Основаніе. и вѣри оутвѣщеніе. и повѣніе приузданаго
и свѣми блгтѣи споспѣшника. и тоти же съвѣтѣлицы. и
прѣдѣлицы израилю. блгдѣхъ и дѣлоу. и всеклико сокровище
оучній. истинны црѣи хри. снѣногъ клѣни. и блгдѣи и мѣ:

Яплома съпрѣдѣлика. стѣтѣи рѣдѣ равносѣразнаго.
постникомъ кѣи поревнѣла. похваляемъ: и оучѣи
названіи. и блгдѣи и изсѣрѣнѣи. хва тайника. и
носе всѣхъ. и блгдѣи рѣдѣ раздѣнѣи. и законна
и дѣла. поминѣи. и потѣи. и мѣи.

Прѣдѣи. и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и
дѣла. и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

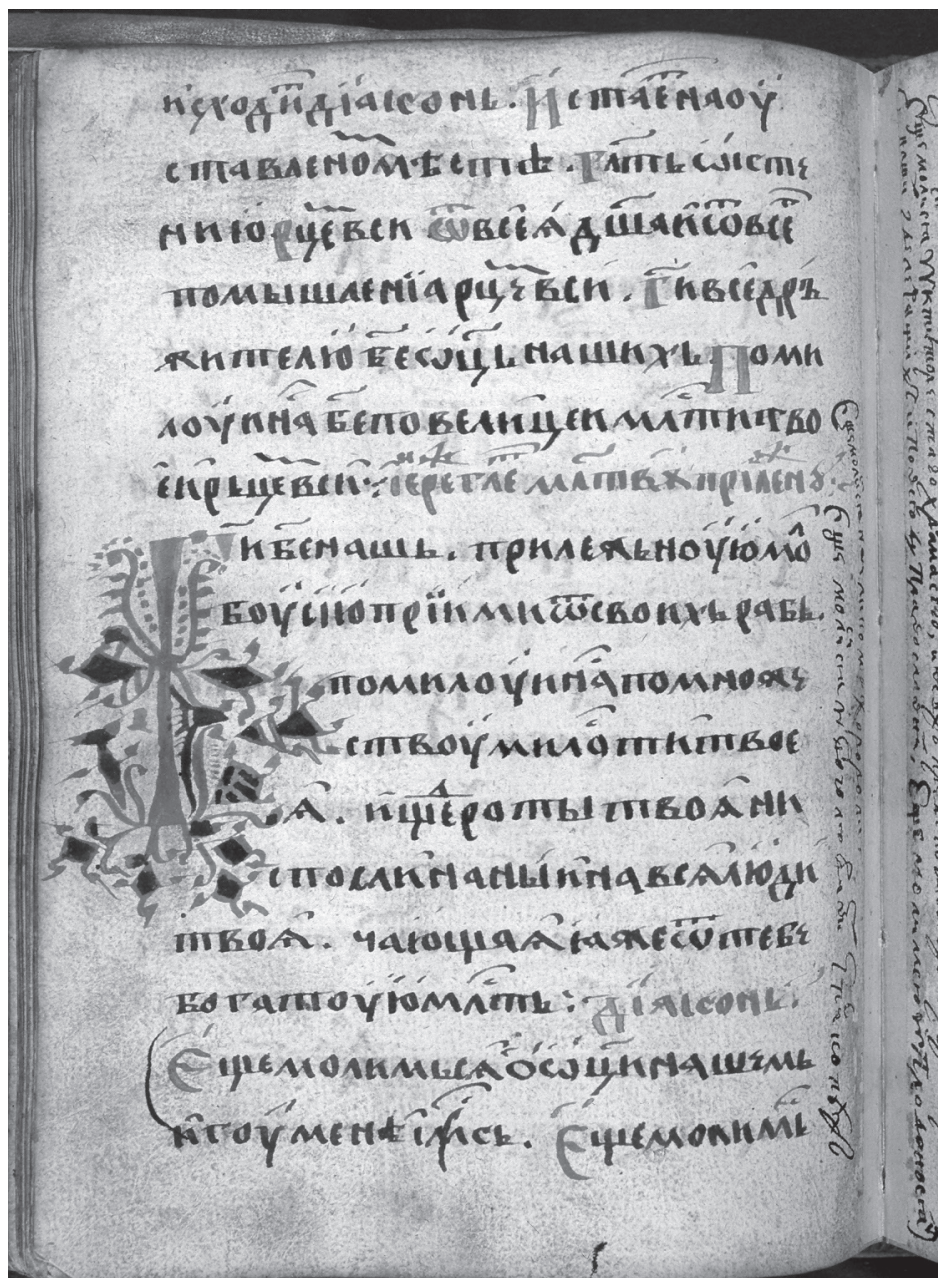
и блгдѣи. и оучѣи. и всѣхъ. и блгдѣи. и оучѣи. и всѣхъ.

[illegible]

вѣтрѣ сщ҃енїи славоу божию вѣро: 1
 авернѣи. и ѿнежжспроидѣ вѣиѣщен
 дѣпиа. заіеапиѣиѣдѣхранивѣд. рѣи
 саіоуѣаѣаѣиѣи. вѣіпкнѣиѣдѣѣанѣиѣи.
 рѣиѣапрѣіпоіе. и ѣіѣіѣиѣиѣаѣ. рѣиѣа
 горѣиѣиѣиѣіѣіѣаѣ. поіаиѣиѣиѣіѣіѣаѣ: 2

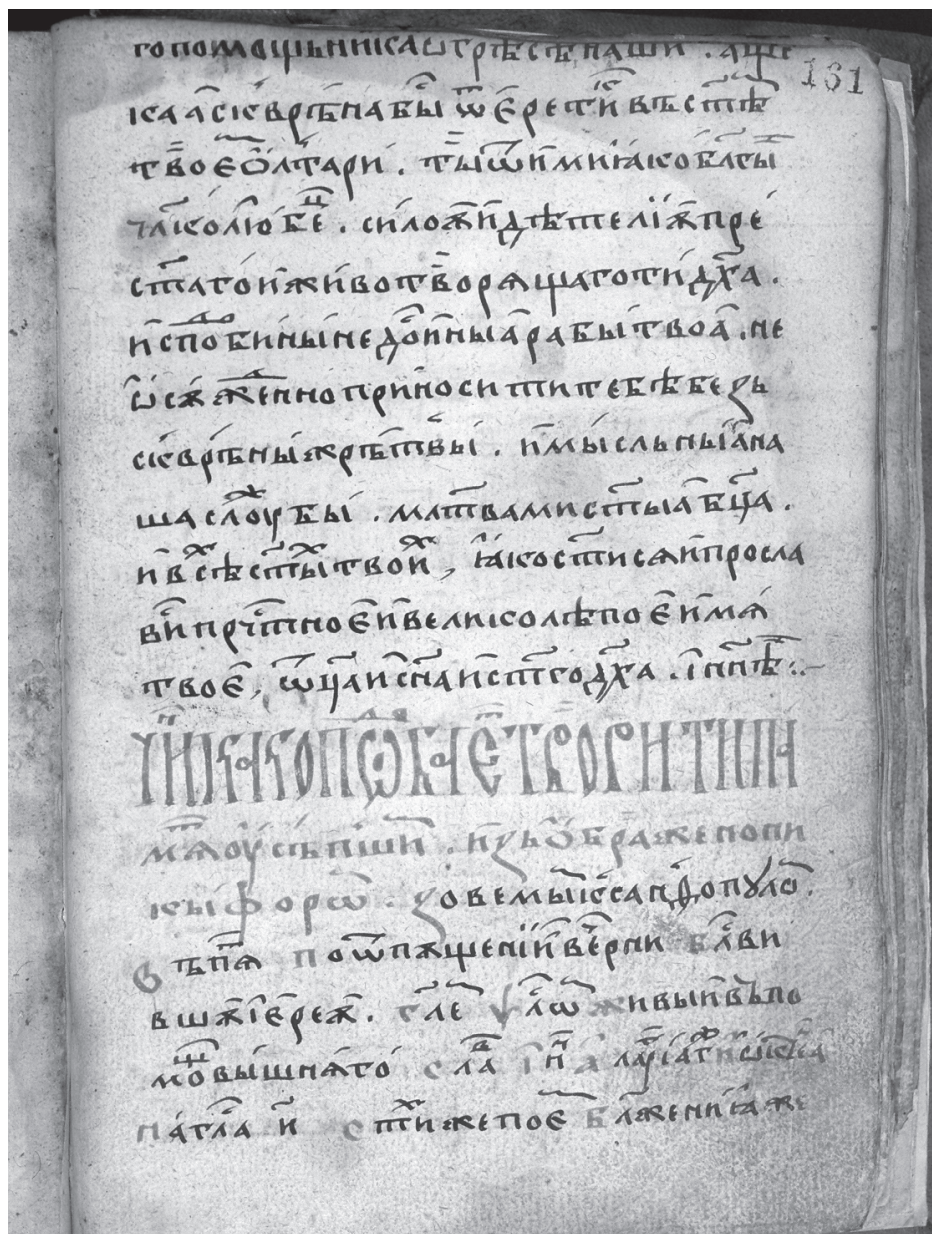
въ звѣ. стрѣ. въскрѣны. глѣ. д:

трѣхъ рѣдиносѣпая стѣснѣя :
рождѣши жъ свѣтѣ невѣтерный : ѿ мѣра
наа дѣшамой прѣнокѣ совѣсѣми
нападеній . просвѣтѣи прѣнепо
рочная . ѿтпаѣхъ дѣшаго ходо
тайствоси своего . прѣтѣла
творѣи аѣтѣлы . ѿ бѣлѣи дѣшамой .
Гратѣе аѣре аѣтѣлы . аѣплѣе съскрѣю .
Псе за стѣплениѣ ѿселоушаниѣ прѣ
ведно прѣа възмездіе . исасомы
орѣтѣжѣимъ ѿтолицѣ себѣрѣтѣши .
стѣниѣ . ѿхъже зачало прѣемши глѣ
тѣписѣ ѿтѣ . слышавшѣи аѣнѣ .
и хъ стѣписѣ послоушестѣвоуѣше .
боу знаменій и чюдесы . и расли
ни и сѣли . дѣшѣ стѣго дѣшѣи .
по своѣи моу воли . не аѣтѣло бо по
исори въселенѣа въ сѣа традѣхъ .
ѿней же тѣлаше . за свѣдѣтелство
ваше . тѣе стѣрѣ тѣла . тѣ прѣтѣлѣ
тѣсо помниши . и ли сѣ тѣ тѣако
посѣщѣи шего . ѿрини лѣсѣи малѣи
чиномъ ѿ аѣтѣлы . слово жъ и чѣстїа
ѿбѣнѣа лѣсѣи . поставѣи сѣи ма дѣлы
ѿхъ кѣтѣвоѣхъ . и въ сѣа по исори лѣсѣи ему
ѿсѣтѣа сѣа . и многи сѣи прѣвести
ѿсѣа сѣа . на тѣа ни ка стѣнїа и ма .
и ма жѣ сѣи сѣрѣши сѣи сѣа . ѿ хъ . ѿ ѿ



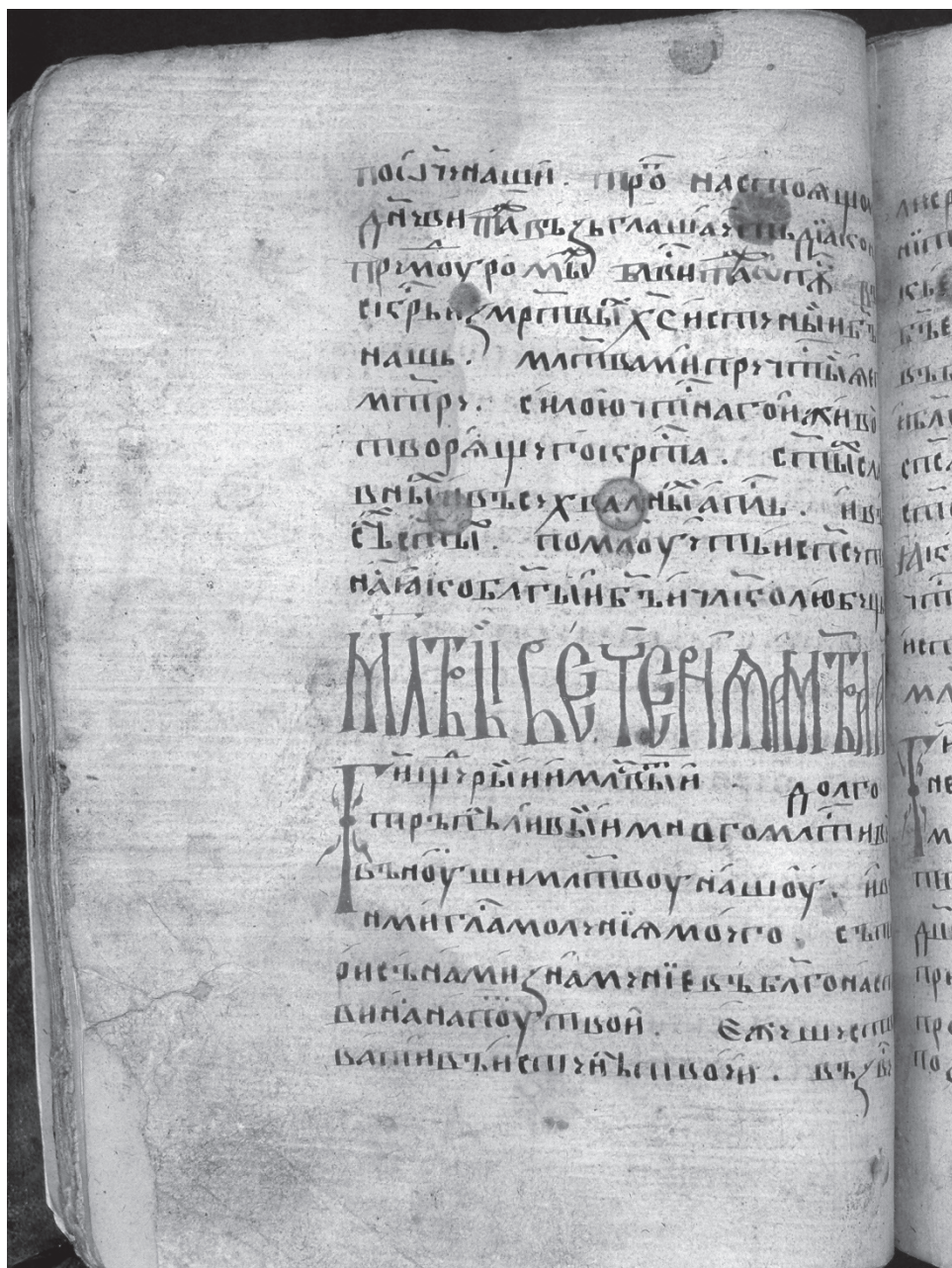
45. Quart. Eccl. Slav. 13, f.55v (cat. 31)

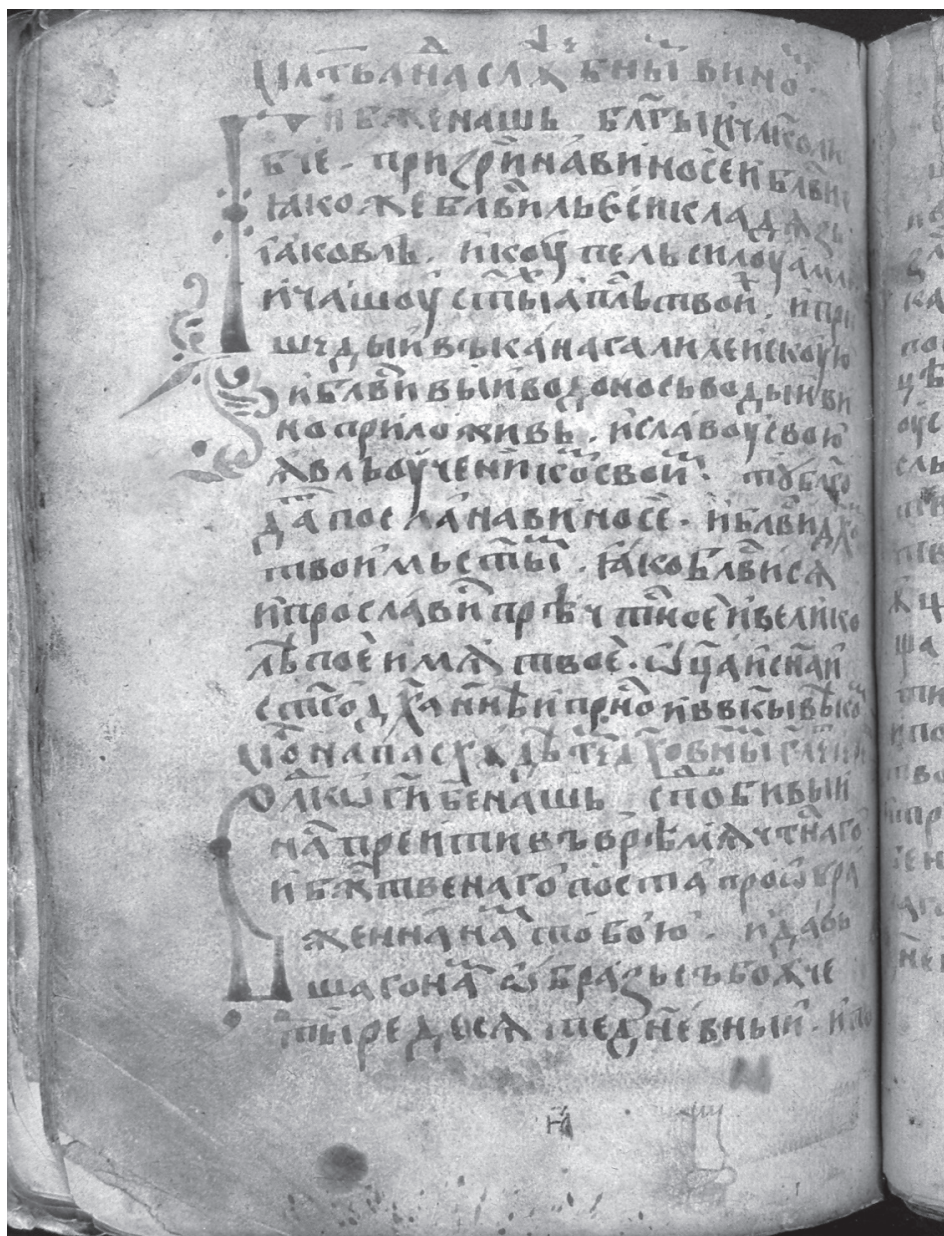
наши . и помлоуи на . въ крати
гнѣской . и нѣсавити на ѿ нас
прагопрѣшеніа . лютеграи всахъ
милити снѣспыи оуслышшии помлоуи .
люте . рѣи помлоуи . ещемлисѣ
оурѣклиросѣ . ещемлисѣ да всѣ бра
тїа по оуслуа на комити въ нѣмо
лютебѣ еси . да іакоу тѣ оу помислѣи
О лѣотнѣ ена , высакшии славныи нѣмо
люте . въ граакоу моужа проптив оу
прѣдѣти нѣслау . прѣдѣстни еси
на твоѣ своѣго црѣвїа . по ма
ни вѣлюблгыи рабѣ своймъ лѣши
са тебѣ и прїими , іако нѣматѣбѣ
іако лютебѣ . аще до вѣдѣк пенма
мы . мнѣго рама іако нѣмо своѣго снѣ
на . мы ко есмылю етвонѣи . нѣ вѣ
пажи ти твоѣа . съспави нѣмо
плѣти вѣа . нѣ трѣбгыи на ѿ нѣмо
слоуженїа . па снѣ рѣдо брыи . по



БЖТНІСЛВНІБСІВАНІ

сова елиа елиа до воепорадоу.
 въ сѣановѣхъ въ посіи до мѣтвъ
 аже сѣлашнѣи сѣта вѣли
 твоу. соудъ поистѣсоваси а.
 архіеппамъ твоимъ слашнѣи.
 и бѣна и жена бѣе живы. прира
 на вѣсѣла своа. прирѣи арабы
 твоа сѣлашнѣи. поклѣша
 своа вѣла. и даи жѣи лесы соеи со
 твои. сътвори оудѣи тво
 едѣи. и поби и вѣи паки вѣ
 тыа. сѣта вѣи сѣрѣхъ. и сѣде
 нѣи вѣи вѣи твои истѣи
 вѣи. въ сла и итии сѣи
 сла вѣи. и вѣи солѣи





50. Quart. Eccl. Slav. 12, f.177v (cat. 32)

авы сръвскаго ивсехъ стпы ієра
 стго апотла прьво меника
 иархы дїакома сттефана. стпы
 Селико меникѣ. гефтіа дїа
 митріа фесодора. ивсѣ стпы
 меникѣ. прѣподобныхъ ивго
 носны соць ншій анфоніа
 Бѣупиміа авы сохфріа. и
 насіа афонскаго. Сѣмѣона
 сръвскаго. ивсѣ прѣподобы.
 стпы безсребрѣникѣ итѣо збо
 рацѣ, козѣмы и дамїана. пав
 пелеимона. ивсѣхъ стпы бе
 сребрѣникѣ. стпы и праведны
 хъ бго соць іоакѣма ианїи.
 стго емѣже и днь ивсѣхъ
 стпы. ихъже молѣвами посѣсти
 на бѣ. и пако възамѣте. пола
 гантѣ напѣиже стпране лѣво
 доложе и прочеи порезѣ по
 лагантѣ. та възъмѣ. и. в.
 просфороу глѣ. ѿ всакоу

Възѣмъ стои. и маѣ на стѣхъ вса
къ въ нимаіе. и ко не вѣстимъ
хъ. и личѣмъ таковыи живымъ малы.
и цѣли и брициды. Браніе по кроуѣ
ръсїи миймы бжтвѣсѣнїи. м
ны сїла мнѣ ко тлїколюбїе въ
пїе и тлѣ. сѣ сѣ въ испїи и
с прѣтъ сїе дїно роны твѣснѣ. и
ахъ твои сѣтъ и прѣтъ. и велїи ко
лѣпїна а слава твоа. иже мнѣ зо
сїице въ злюбїе сїи. тако сїа свое
ѣ дїно ро на годати. да въ сѣ въ брѣ
а и въ нѣ не погыбнѣ. но и мѣ живѣ
вѣны. иже прише. и въ сѣе же сѣ
на сѣ мо прѣнїе сѣ въ рѣ шїи. въ но
въ нїю прѣдѣ бы ваѣши. пѣ же сѣ прѣ
даше. замѣнскїи и жи во. прїе хъ
въ въ сѣ твои. и прѣтъ и не поро

МЛВЫЛТННБЕ

ГИДНО...
 ПСИБЕЛЮДНВОА. ИВЛВНД
 ПОАНИЕ СВОЕ. ПОСІПНМНВО
 МЛПІОИЩЕДРОТАМИ. ИВЪ
 ЗВЫПРОГЪ ХРЕСТІІАКІЙ. ИНИ
 СПОСЛМЛПНІ СВОЕАНАНЫ БО
 РАТЫА. МЛТВАМИПРІПЫА
 ВЛЦАНАШАБІА ИПРОДВЫМРІА.
 СИДОЮІТНАНЖИВОТВОРАЩУГО
 КРСТА. ЗАСТВПЛЕНІЕ ЧІПНЫБНЫ
 СІВЕСПІДНЫ. ЧІПНАГО ИСЛВНАГО
 ПРІКАПРІПНАНІ КРСТА І СІІНА.
 СІПІ СЛАВНЫ ИВЪ СХВАНЪА ПЛВ.
 ИСТЫ ДОБРЫ ПОВІДНЫМНН. НЕПД
 СМОЖЕ СХРА. ПРПНЫ ИБЕОНАНЫ
 СІЦНАШНХЪ СІПН ПРАВЕНЫ БГО СІЦ



Послѣдованіе еже сътвори

ти ѿтроцѣ оглашено и крѣпѣти то. Прї
носимо бываесть крѣпѣти, и держимо
бакою или крѣпѣти, ѿдѣсноу же то
столицѣ Крѣпѣти хопѣцѣмоу прїа
ти того покрѣпѣти. раздрѣшае
ѣ. и столицѣ зрѣше на востокѣ .





ПОСЛѢДОВАНІЕ ОУТРЕНИ.

По ѿглаголовѣніи Приидѣте поклони́мса, ꙗко ѿсла-
ма. Оуслы́шите тѣ гдѣи гдѣи снѣом: ꙗжеи глѣетъ.
Помнѣхъ насъ еѣе по велицѣи милости твоѣи,
молимътеся оуслы́ши и помнѣхъ гдѣи помнѣхъ гдѣи:
Еще молимъ ѿ всепресвѣтаѣишемъ и дѣлаемъ
номъ императорѣи, и крааѣ нашѣмъ Фердинандѣи.
Еще молимъ ѿ преосвященнѣи: архіерѣи нашѣ
Геоургіи. гдѣи помнѣхъ. трижды.

Еще

МЦА АУГУСТА ВЪА ДНЬ.
 СЛѢДОВА ВСЕМѢТНОВАТЪ СПІА.
 ВЕІЕРЪ БЛЖЕНЪ МХЪТЪ. А. АНТИФОНЪ.
 НА ГДН ВОЗВА ПОСТАВН СПІХЪВЪ,
 Н. Н ПОЕМЪ СПІХЪРЫ. ГЛАГОЛЪ.
 ПОДОБЕНЪ: ДАЛЪ ЕСН ЗНАМЕНІЕ:
 ГРАДЪ ТВОИ ПРЕСВѢТЛЪ УПНМ,
 ВСЕМѢТНОВЕ ГДН, ПРАЗДНЕСТВО
 ТВОЕ ВЕСЕЛЪ ТОРЖЕСТВУЮЩЕ.
 ТЫ ОУБѢ АПЛЬСКНМЪ ЛНІСМЪ
 ОУЧА НЫ БЖТВЕННЪ, МЫЖЕ СО-
 СТРАХОМЪ НРАДОСТІГО ЗРАЩЕ
 ІСТЕБѢ, ПРОСНМЪ НЕЗЛАГОЛА-
 МЫА ПНЩН. ТЫ БО САМЪ ЖИВО-
 ТНОЕ ПНПАНІЕ, СШЕДЫН ІНБРЕ,
 ІНІЕ ВЕСЕЛАНЕ, СПСЕ ДУШЪ НАШН.



Lot 2400
11
Oct. Serb. 1.

87

Oct. Serb. 1



ОГЛАВЛЕНІЕ

Вещей ѿкрѣтаемыхъ въ книзѣ сей

Даръ любки .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока зависти .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ радости .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока жалости .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ смиренію .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока гнѣва .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ милости .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока немилости .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ щедротамъ .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока скупости .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ наказанію .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока лицемерію .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ прозорчю .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока безумію .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Даръ правды .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я
Злока неправды .	Г	А	В	С	Д	Е	Ж	З	И	К	Л	М	Н	О	П	Р	С	Т	У	Ф	Х	Ц	Ч	Ш	Щ	Ъ	Ы	Ь	Э	Ю	Я

~~ORSECHENI KONVUL
Kazhant Nedeknagie
191.
53. 40.~~

M. N. MUZEUM
KONYV-
TARA

29 40.

60. Oct. Serb. 1, f.1 (cat. 41)



61. Oct. Serb. 1, upper cover (cat. 41)

Оуцаши.

(полн, данно, керанха, фованд. Милнца.
српено радосавд. ра-ви. Ан-келл.

Оуцаши.

(полн дашь бт 8)

Stephanus Popovich



Arsenius Popovich

Stephan Petrov.



3877e

1769. Мая 12. в Астрахани.

*Преписана съ Князюга ~~Гроздъ~~ Гроздъ въ
Плоскѣ Билево. Крайнигъ Билево*

59

Многого сего и многого...
 Мухомов...
 1744г.

Многого сего и многого...
 Мухомов...
 1744г.

Заче переродити ся, сї есть Бїа благопол
шаго по Оуделѣ нашімъ, и Селовѣмъ
писме естествоеннїи пѣти и пори
ти. Но јано Бїв благополъ до елесе
Авраамовъ, Ісаіиновъ и Јанополовъ
и со флѣсствъ, сѣтѣе сплѣченности
санїе вѣщаго Залвѣа јасно за
переродѣствъ. А Јано Пророци и Ап
столѣ писме естествоеннїи пѣти
и порили, толю есть сплѣченности
санїе вѣщаго и Новаго Залвѣа си
цѣмъ до показанїа сѣмъ.

Вопросъ 4-й.

Когда и прѣзвоню Бѣ въ свѣтъ суще
нашъ идесе и пророкии исполнив?

Winfred

Передъ гробъ Моисеа по Еврейскъ помя
завъ въ Иеруса, еще по снотв Градѣ

ПѢСНЬ НАРО

ЖДЕСТВО

1. **В**ъспѣ стрѣже коуча аѣна,
бѣ ѡбѣа ѡбѣна.

Вѣспѣ коуча коуча,

Вѣспѣ коуча коуча.

Вѣспѣ коуча коуча коуча,
коуча коуча коуча коуча.
коуча коуча коуча коуча.

2.

Пѣснь Аѣна коуча коуча

коуча коуча коуча коуча

Иѣснь коуча коуча коуча

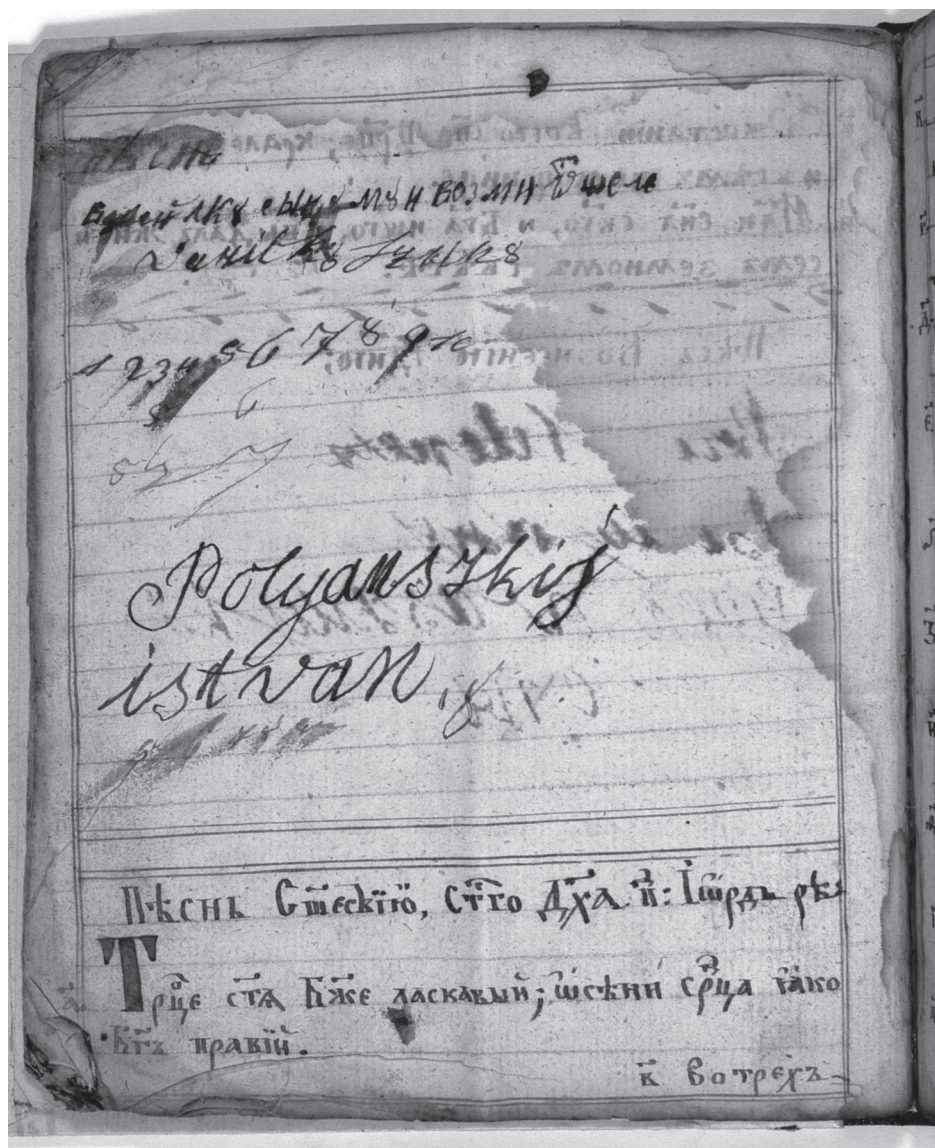
коуча коуча коуча коуча

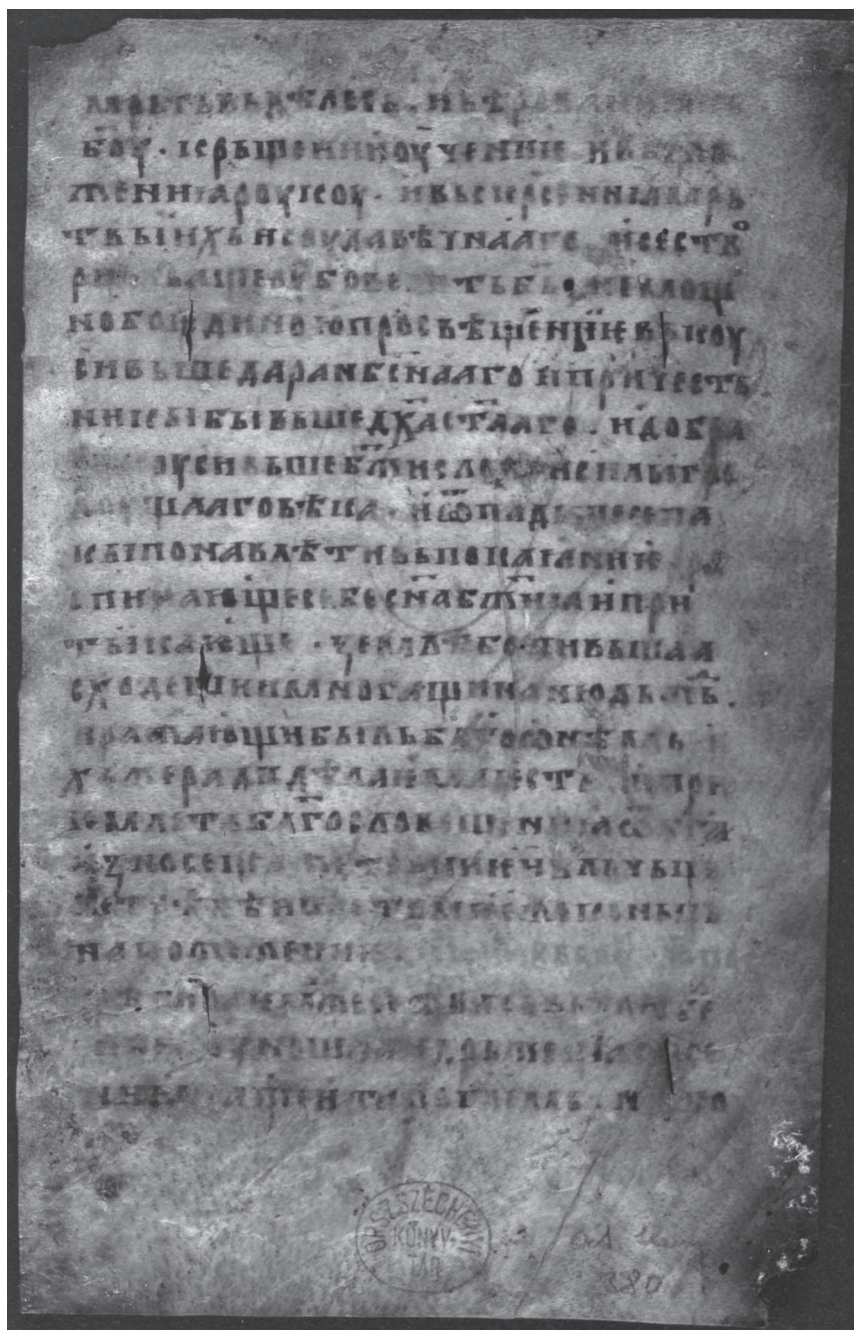
16.

45

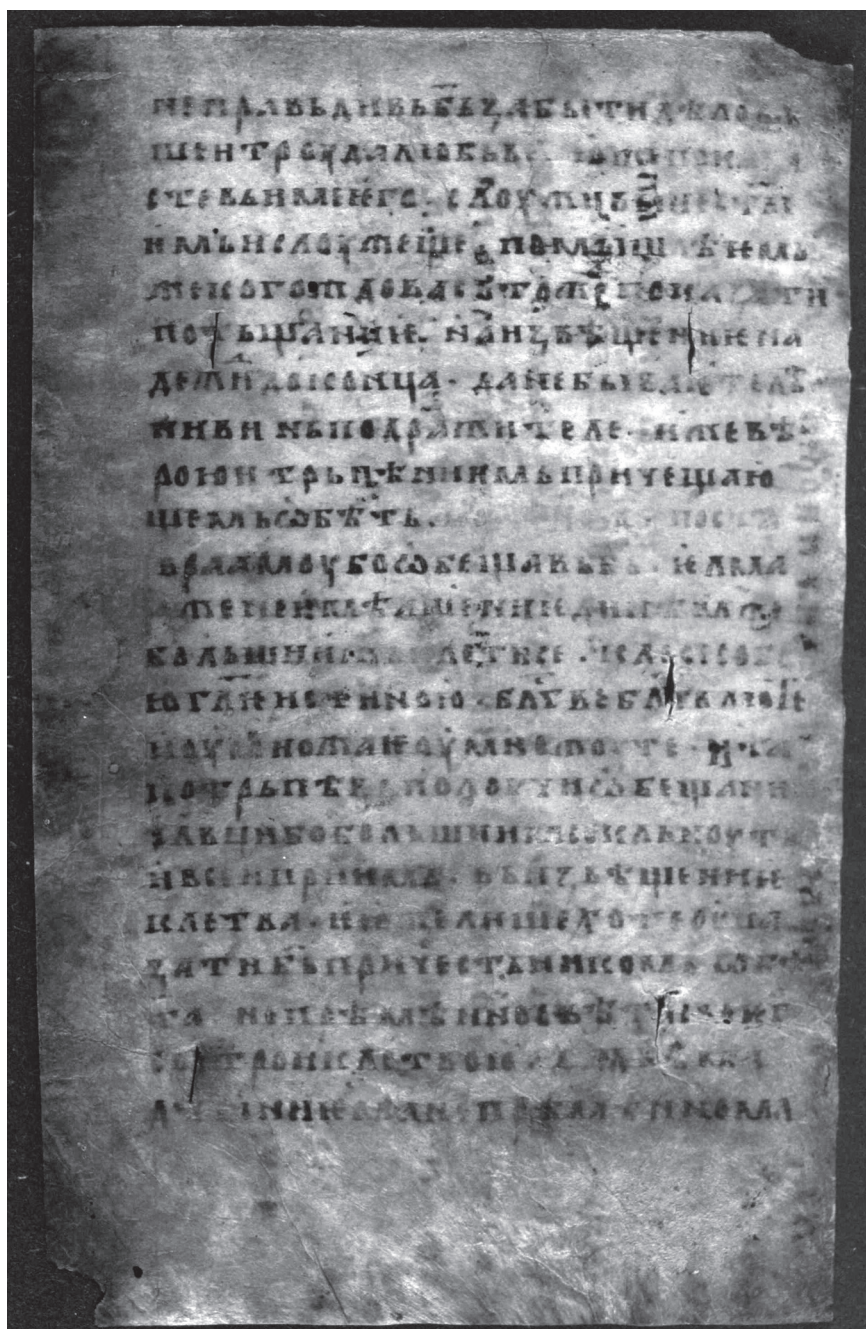
20

 $\mathcal{H}_2$





73. Frag. Eccl. Slav. 3, №II, recto (cat. 53)



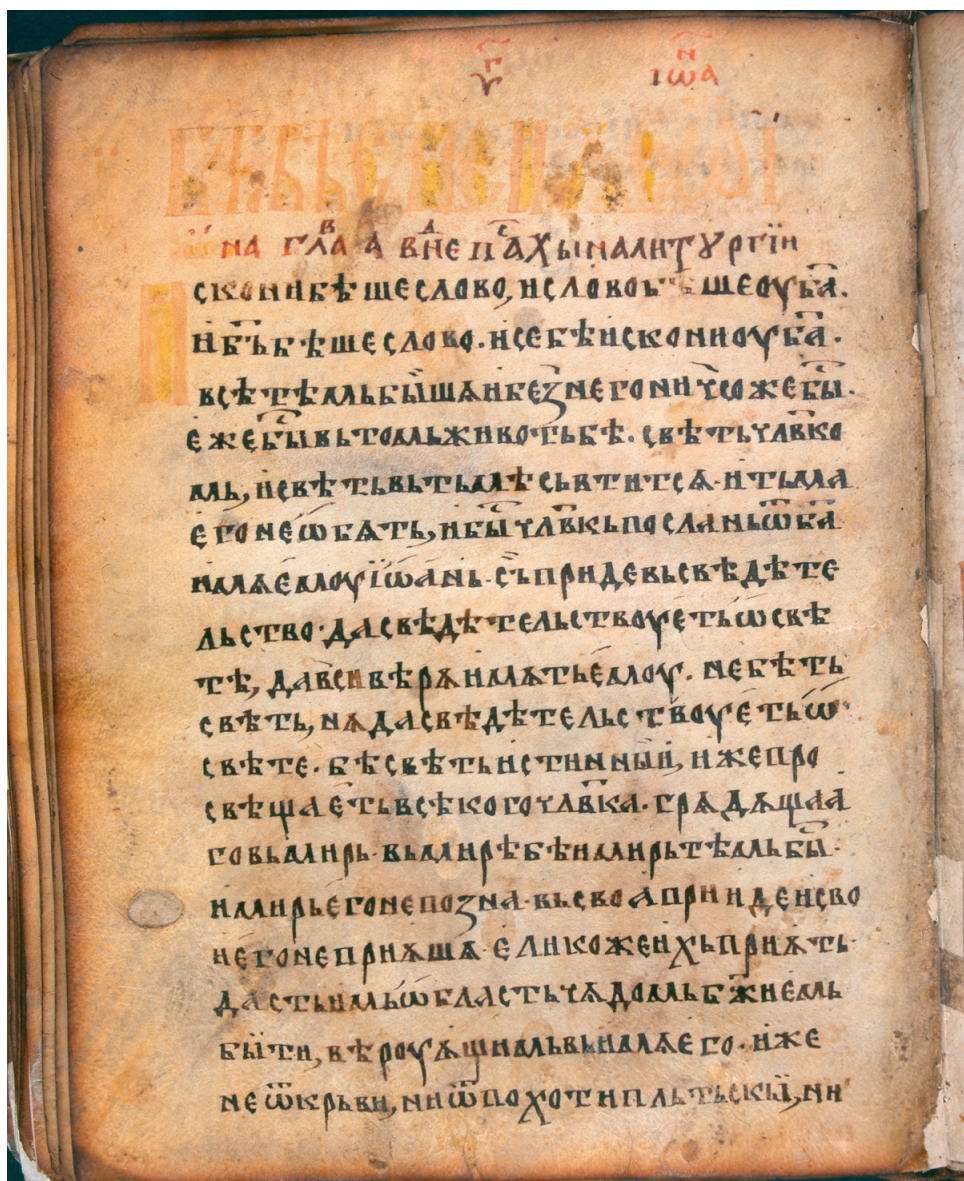
74. Frag. Eccl. Slav. 3, №II, verso (cat. 53)

КЛОНИКОЛѢЗВАМИ. МѢБО
СЖЩНИ ПИТАТ ЛНИЦА, ОУСАША
НАБѢДѢ: ПѢНІМО НЕ ПЛАМЕНЕСТИ.

ГЪВЪЗДѢХНѢТѢ ВЪНІКОНЦН ЗЕ
МАН. О МНѢКОКАРНѢН ПРСОСЪ
ЗНТЕ. ПРІНДѢ БОГЪ ВЪШЕЛЮТ БО
РЕЧЕНІЕ. РЖЦѢ МНѢ ВЪЗВШЕНО
СѢ. ВЪНЪНЗРННХТИМА: НЕДО



Fragm. Slav. I.





ВЪ ГЛАВѢ

[illegible]



III. Fol. Eccl. Slav. 3, upper cover (cat. 4)



IV. Fol. Eccl. Slav. 6, f.225v (cat. 10)



V. Fol. Eccl. Slav. 24, f.115 (cat. 13)



ПОУЧЕНІЕ БРАТНѢ

СПІСОУ ЕУЛІА. НІОМНОГѢ ЖИВНІИ
САНИИ. ГЛѢМААІА РХІЕРАІА ПОУСТЫ.
ВЪ ВСАКОУ ЖНІАЮ. НА ПОУЧЕНІЕ ХРІСТО
ПМЕНИТЫА ЛЮДЕ. ІАИ ПРОЧИТАЕМА.
ОМЫТАРИИ ФАРНЕСЕН. ЕУЛІЕ. Х. З. А. П.

ЕТЕ ГЪ ПРИПІА СЕІА. ТАЦНАВА ВЪ
НІОСТАВЪ ЦРКВѢ ПОМОЛНІА СЕА.
ЕДИНЪ ФАРНЕСЕН. АДОУГІИ МЫТІА.
ФАРНЕСЕН СТАВШИ. ТАКЪ ВЪ СЕБѢ
МОЛНІА СЕА. БЖЕ ХВАЛОУ ТВОЮ ВЪ ДА
Ж. БО НЕ СЕ МЯІА КІИШІИ ТУЦІИ.
ХИШІИ ЦІИ. НЕПРАВѢНІИ ЦІИ. ПРО
ЛЮБОВАІЕ. ІАИ НА КІ СЕ СЕМІТА.
ПОЩІА СЕА ДВА РАЗЫ ВЪ ТЫДНІИ. ДЕ
САТИНОУ ДА Ж ЗОВЕ СЕГО. ГДЕ ШТО БУ



VII. Quart. Eccl. Slav. 19, upper cover (cat. 40)

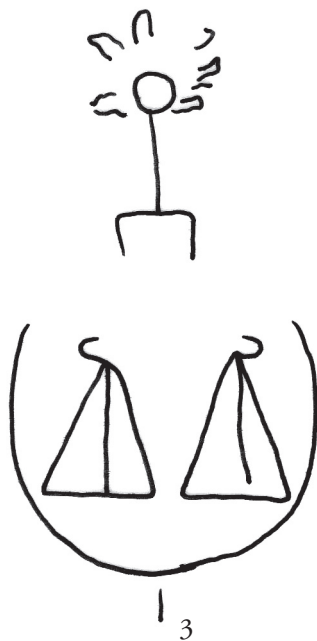
КНИГА ЦВѢТЫ ЗАВѢНІСЪМЪ

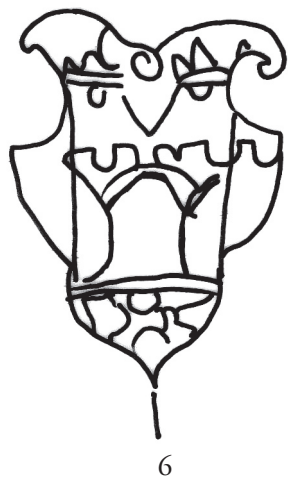
ДАРА ЛЮБВИ, ГАЛКА, &c.

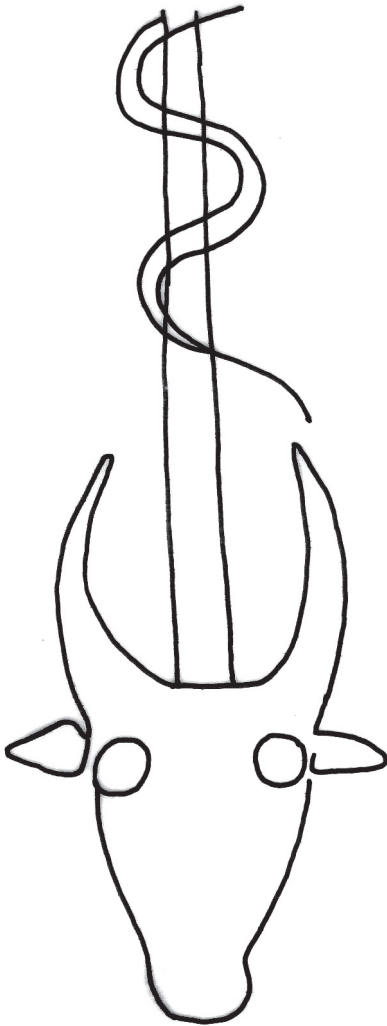
ЛЮБѢ КЪРНАА СЪРАДОСТІЮ И ТИСТЫ СРЦЕМЪ ІЕ
 ДѢЛОВАНІЕ . ИЗНАМЕНІЕ ПРЯКОЕ , КИДЪПТИ
 И ПОЗНАПТИ . **І**АКОЖЕ ГАІЕ СІПКИ ОВЪХЪСТИ .
 ІАКО НИКТОЖЕ МОЖЕ ПОЗНАПТИ , ИЛИ КЪ
 ЗАЛЮБИТИ ДѢЛО , КАКОВО ЛЮБКО ИЛИ ГЛКА .
 АЩЕ НЕПРЯКОЕ ИМАТЬ ЗНАЕМО СЪНІМА .
 СІА ПРИХОДЕ ПЕМИ ТЮКСТЫКИ ПАТЪСКИМИ .
 ШКІДЪКІА ОУІІО , И ШЕЛЫШАНІА ОУІІИМА .
 И ШОКОНИА НОДІМА . И ШКЪКЪШЕНІА ОУІСТЪ .
 И ШОСЕЗАНІЕМЪ РУІСЪ . **С**ИМИ ПЕМИ КЕЦІКМИ
 ПОЗНАВАЕПСЕ ЛЮБѢ . МИСЪЖАЕЖЕ ШКІДЪКІА СЪ
 ТИМА . **І**АКО ПРМРКІ СОЛОМЪС ГАІЕ . ІАКО ПРЯКЪКЕ
 НАТІНАЕТСЕ ГЛКЪ ПОХЪ ШКІДЪКІА . И КЪСЕМЪ
 ПРИМЪКШАЕПСЕ ГЛКЪ ИЖЕ ЖЕЛАЕТЪ СРЦЕМЪ КЕЦІ
 ЕЖЕ КИДЪ . И СЕ ІЕ ДАРЪ ЛЮБКЕ ИКОРЕ СІО . ІЕ
 ОСНОВАНІЕ КЕЛІЕ КЪСАКОМЪ КЛІПТИ . ІАКО ПИЩЕ
 МХДРКІ ФРАППОМА . ІАКО НІЕДИНА ДАРЪ КЪЛЮБКЕ
 НЕКЪІВАЕ ПАТЕЛОЖЕ КЪСЪ ДАРОВЪ ЛЮБВИ ЕСТЬ .
ІЩЕЛИ КТО ХОЩЕ РАДЪКАПТИ КЛГОЕ ШЛАГО . ДА
 СМАТРАЕ , КАКО ШКАПТИ НАТІНАЕСЕ ЛЮБКОВЪ

ДВА ДОКРА

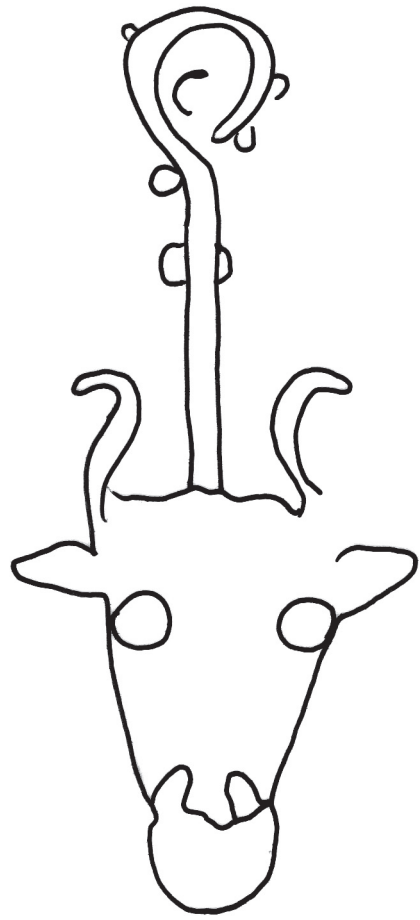
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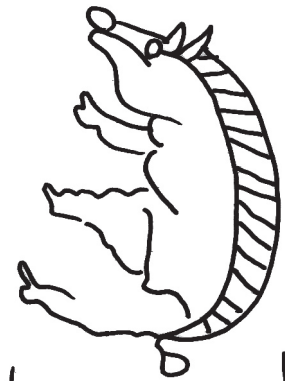




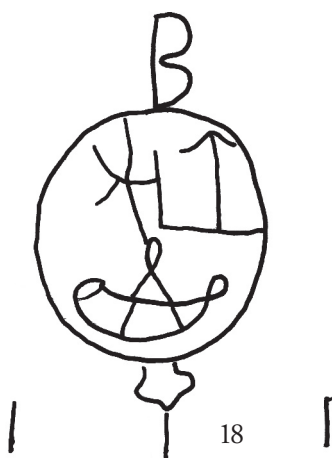
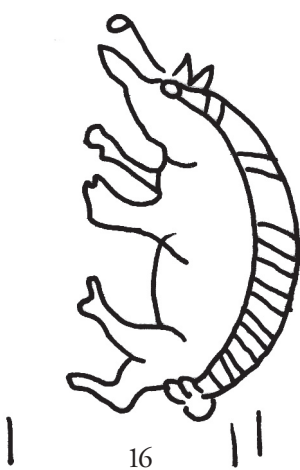
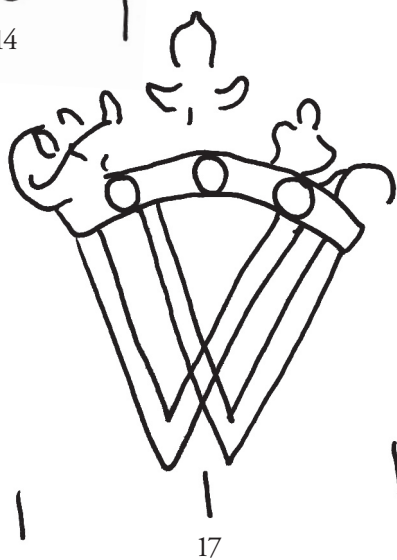
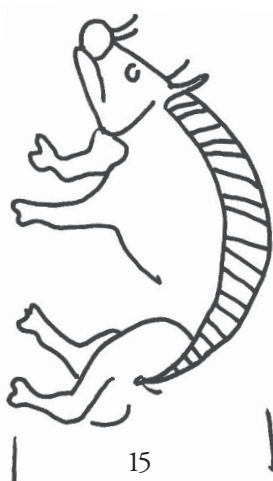
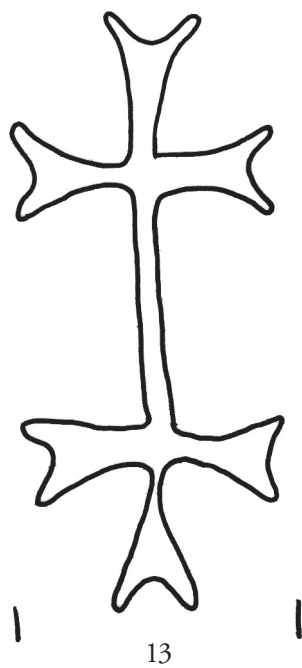
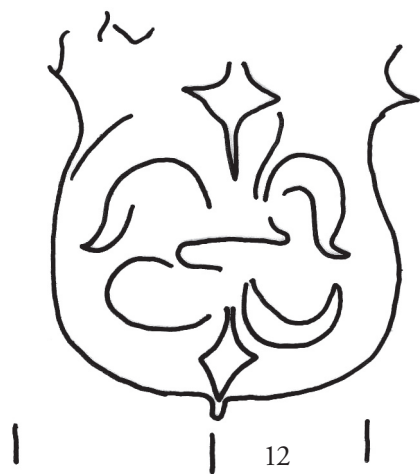
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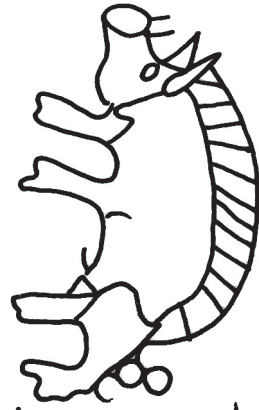


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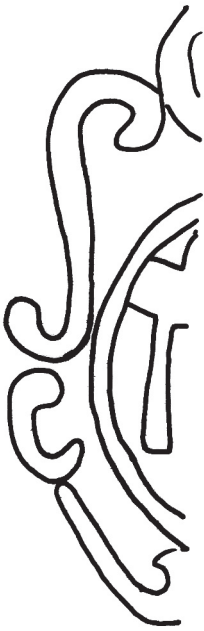




19



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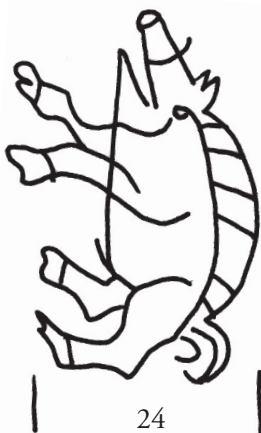
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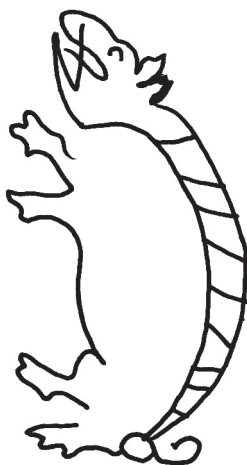
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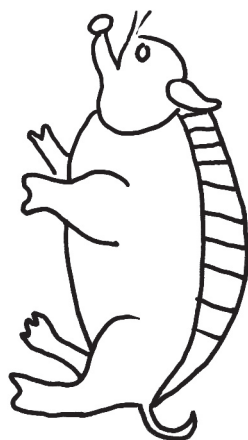
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26



27



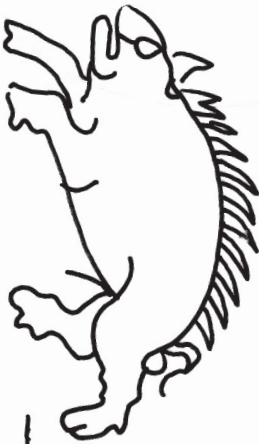
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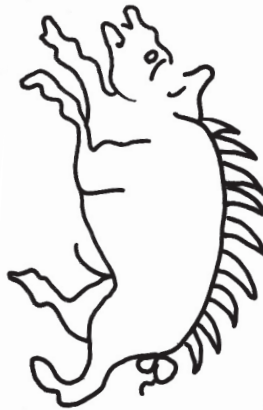
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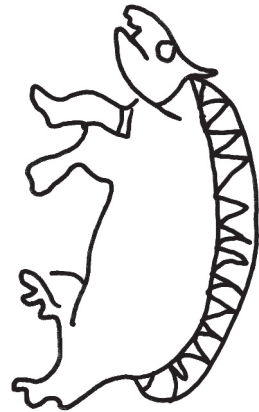
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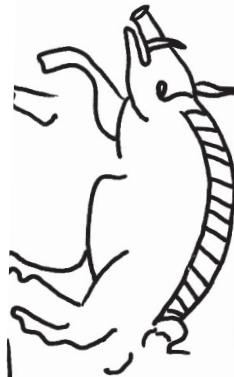
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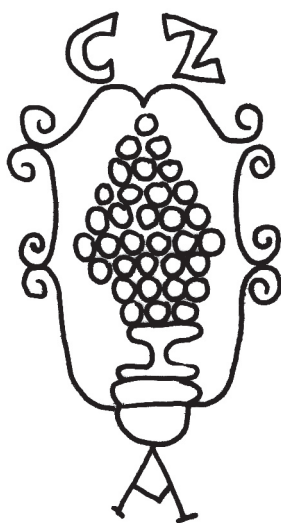
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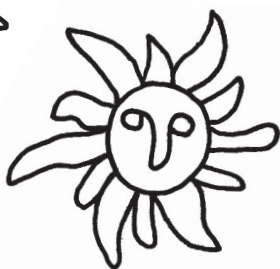
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REGEST

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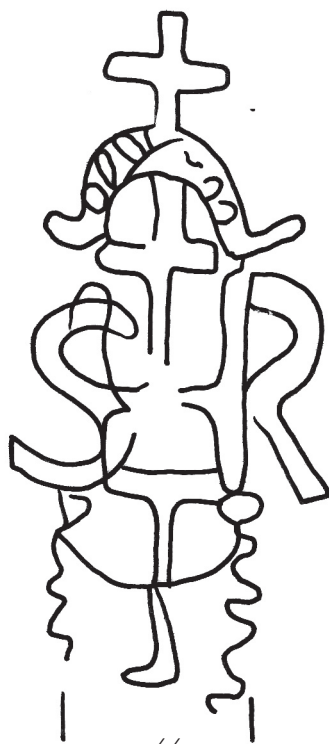
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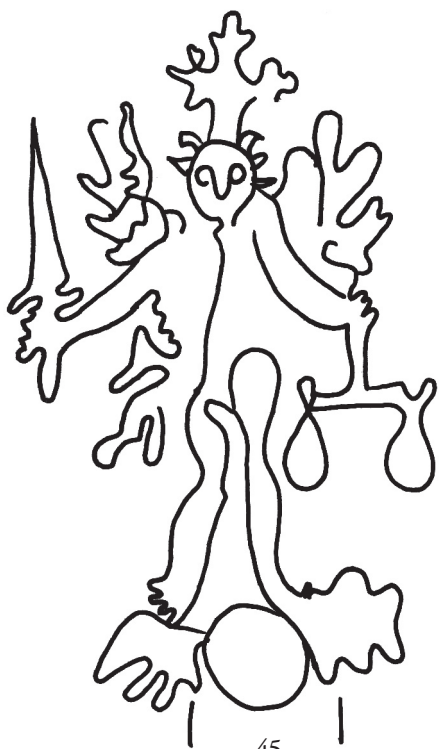
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43



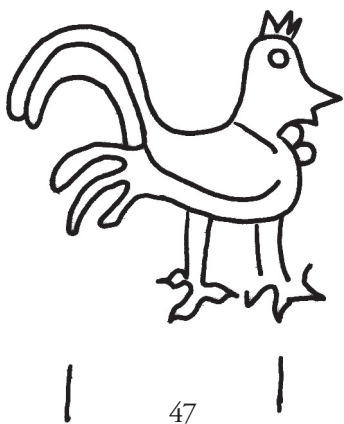
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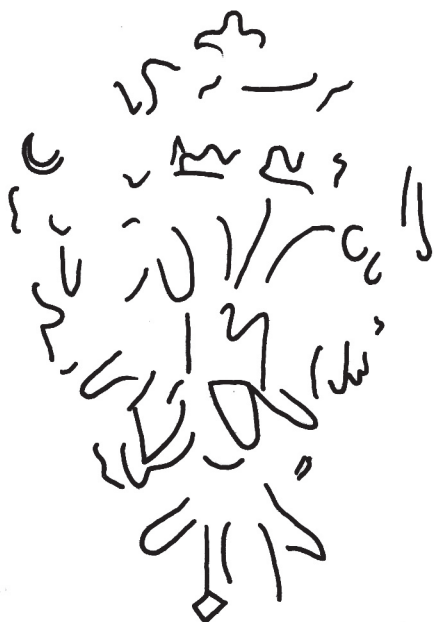
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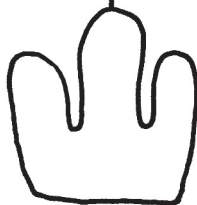
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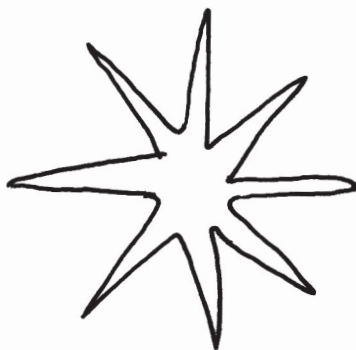
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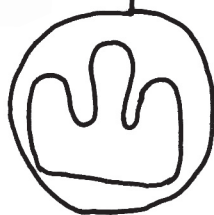
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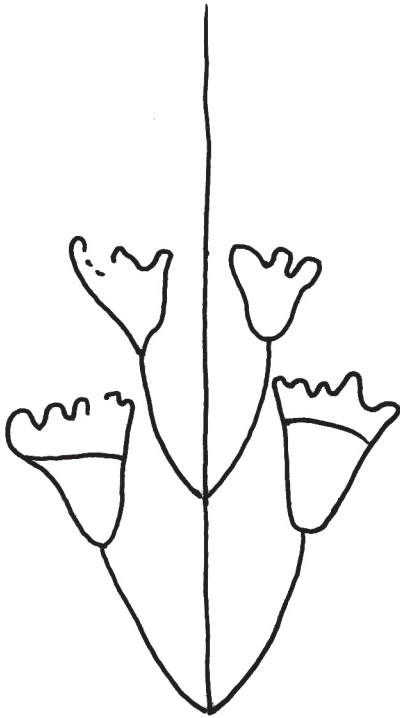
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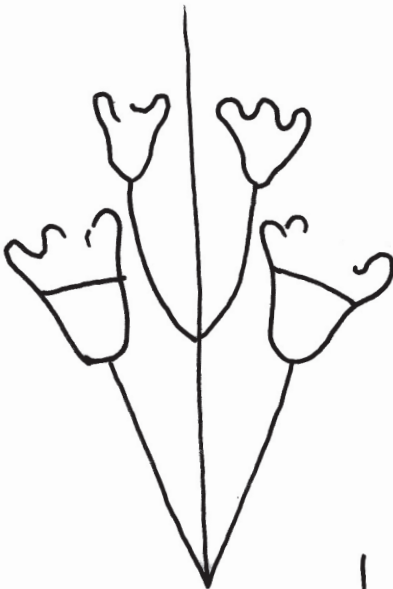
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58



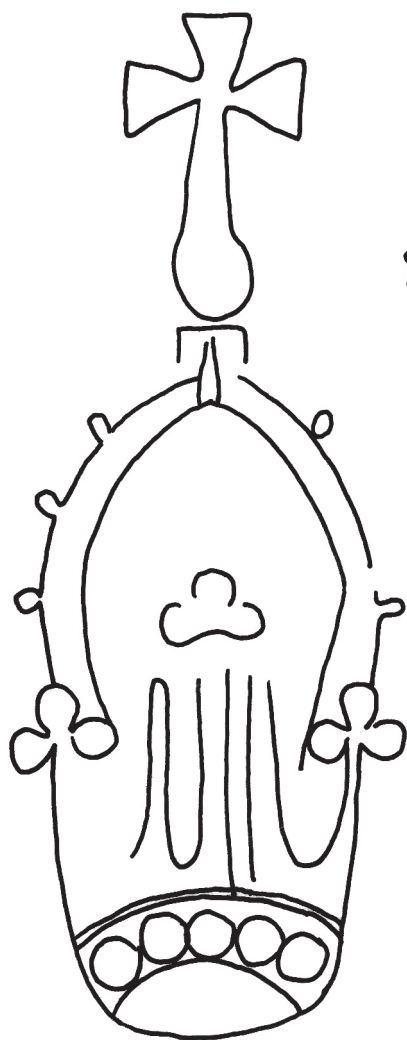
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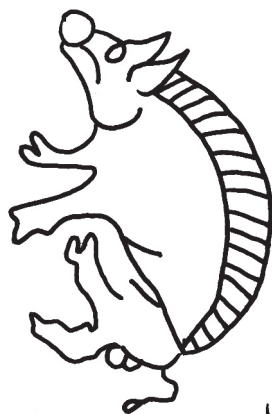
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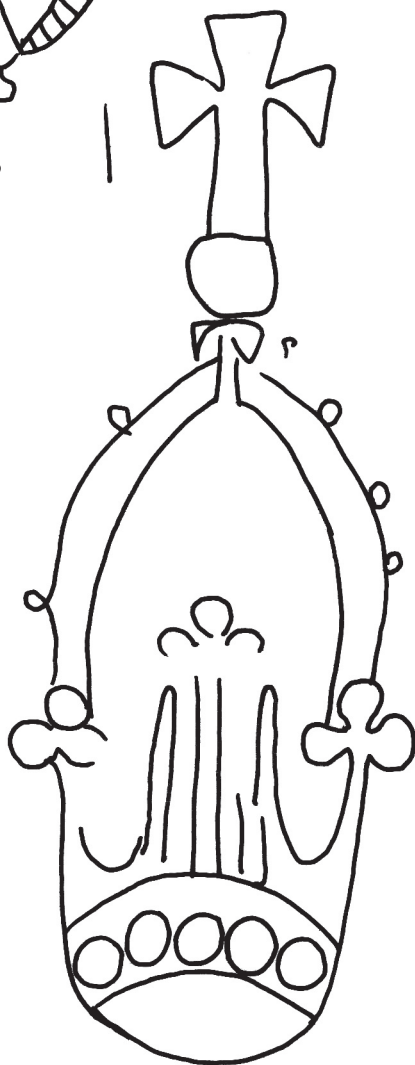
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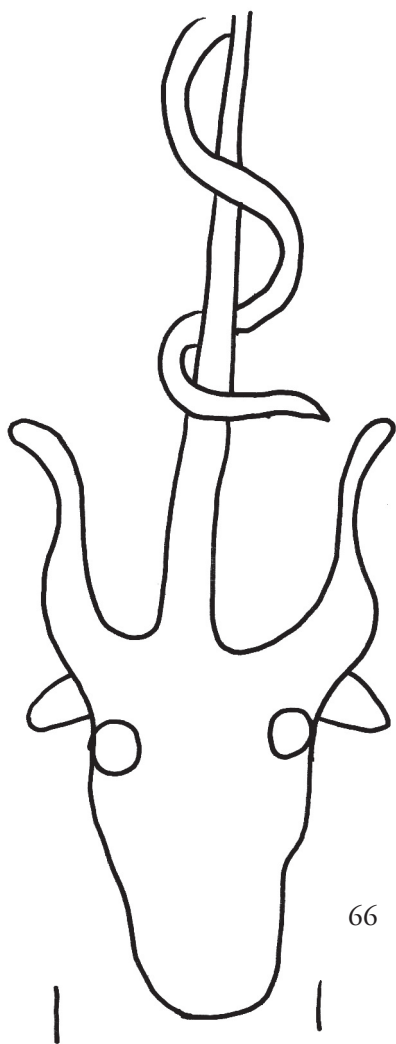
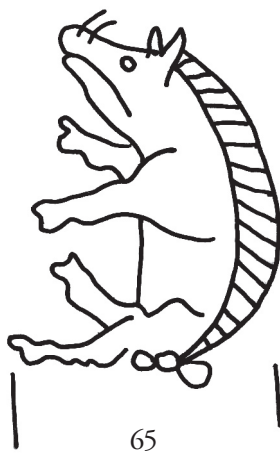
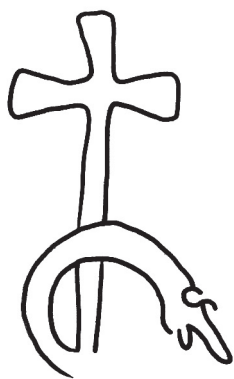
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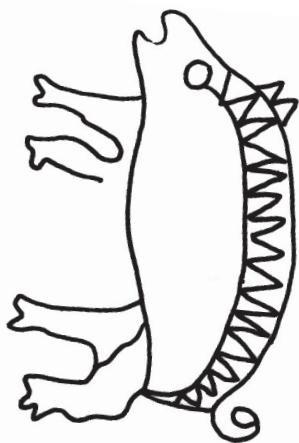


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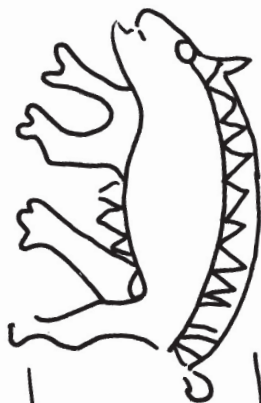


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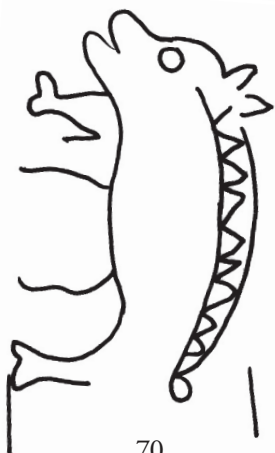




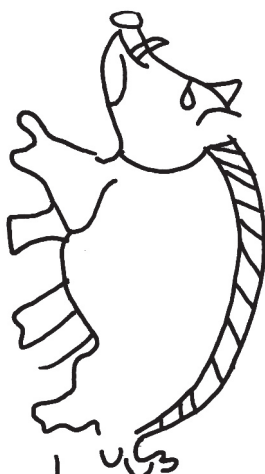
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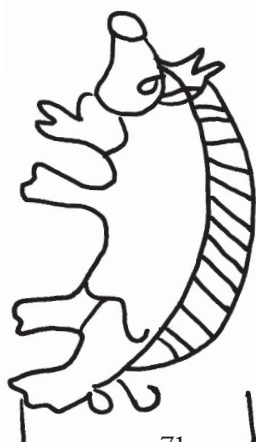
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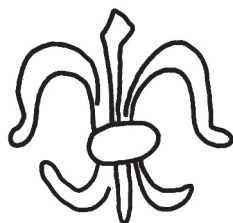
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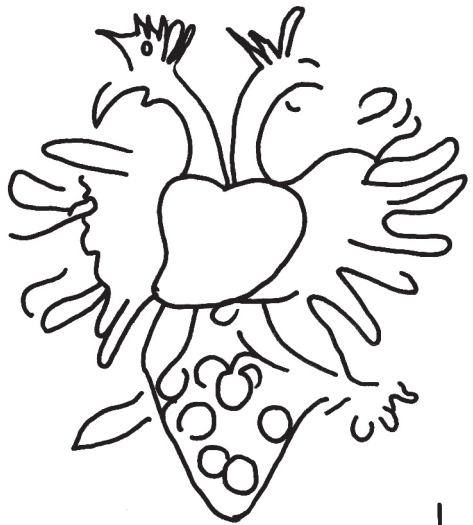
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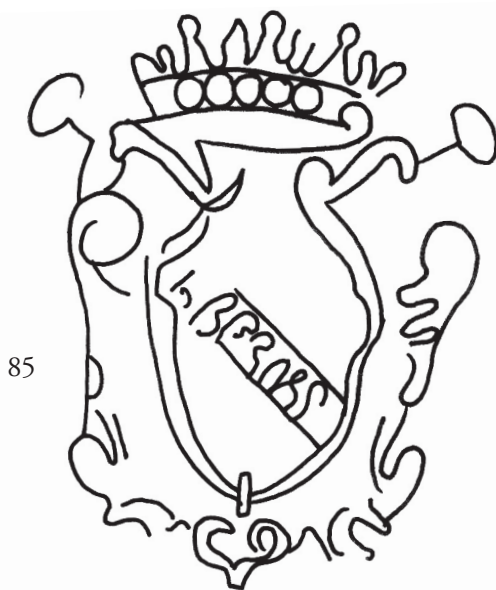
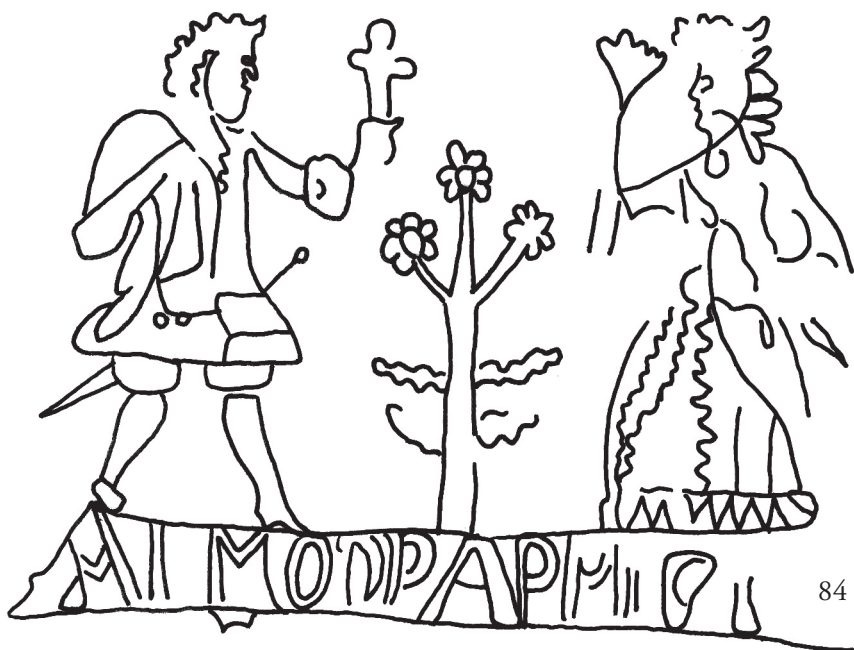




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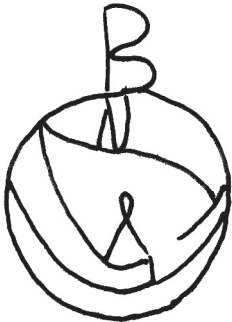




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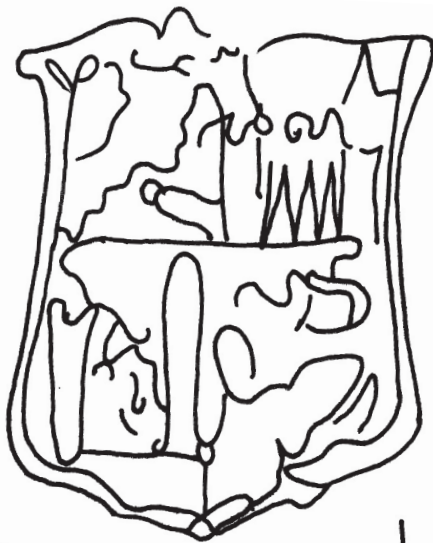
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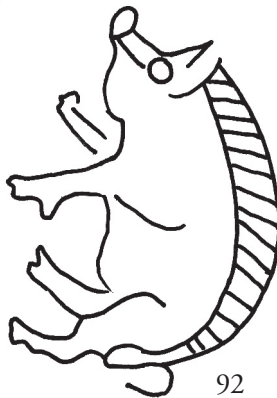
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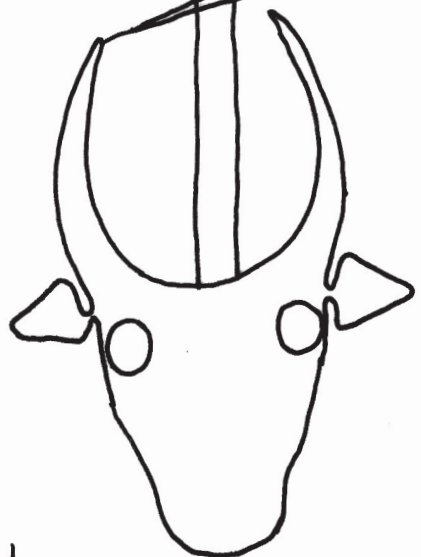
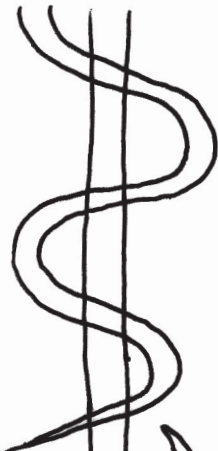


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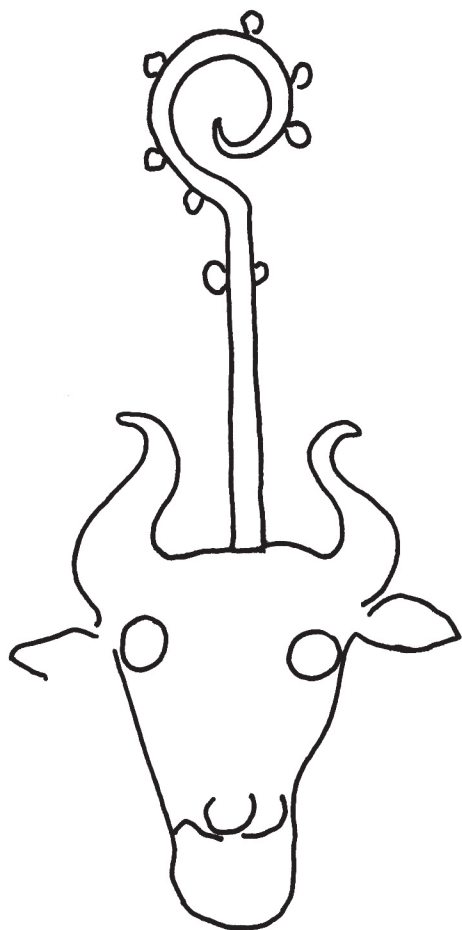


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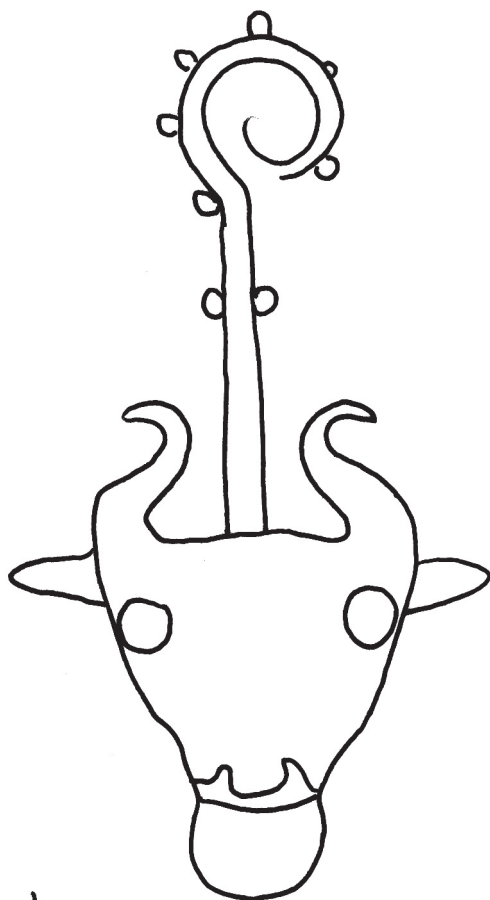
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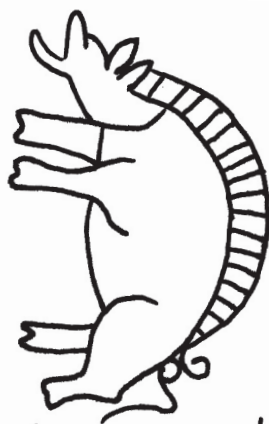
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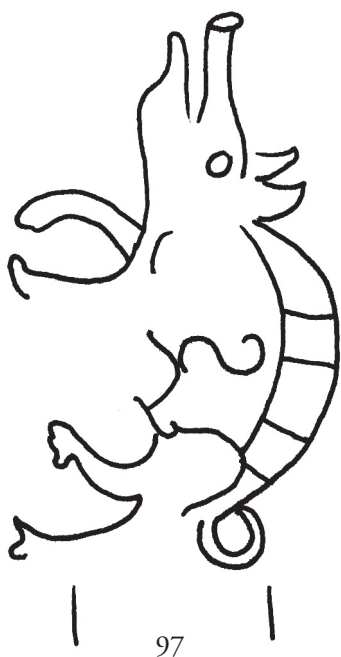
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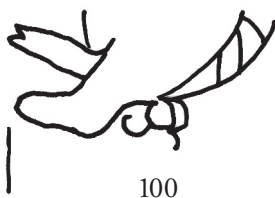
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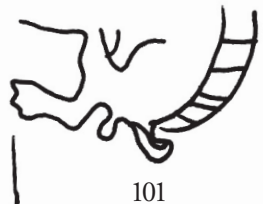
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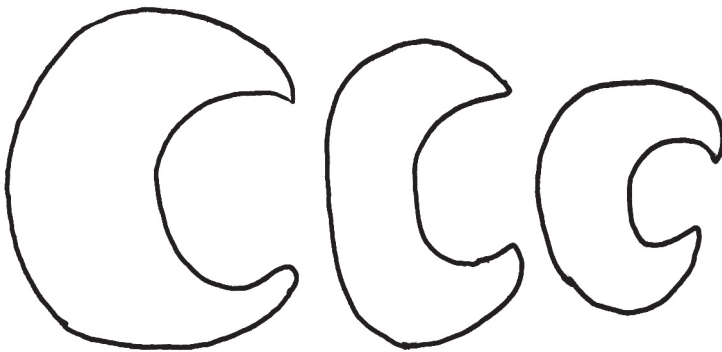
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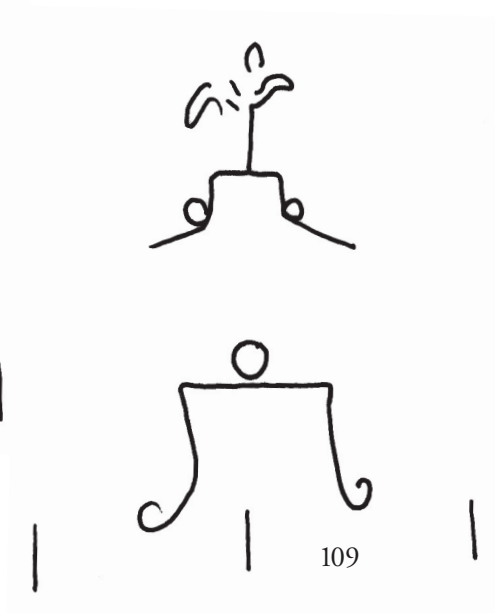
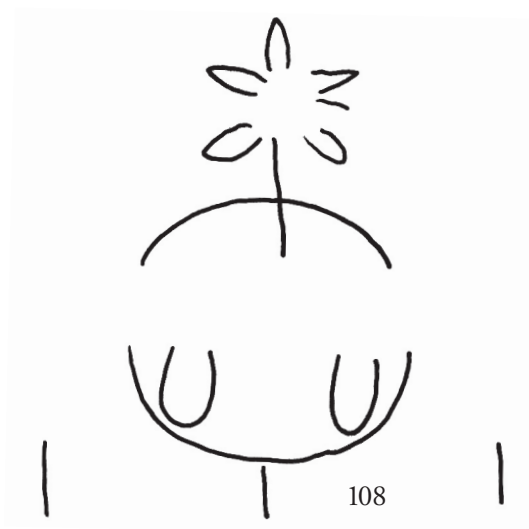
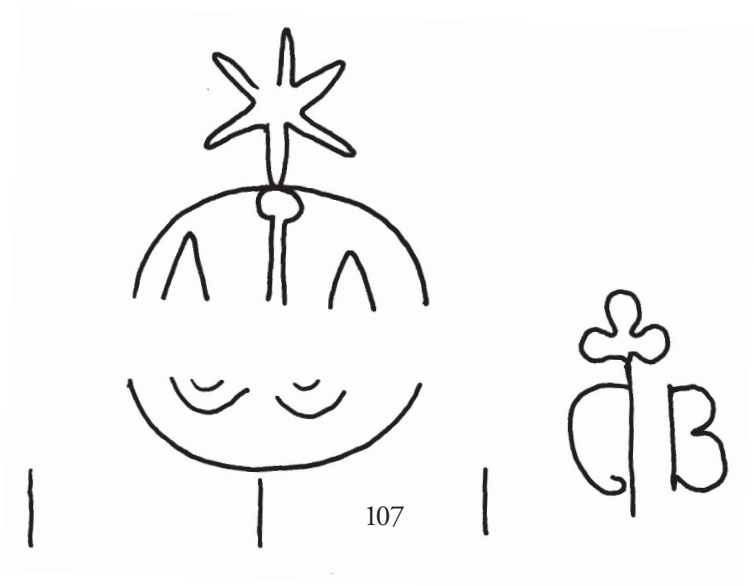
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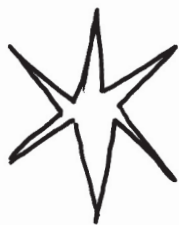


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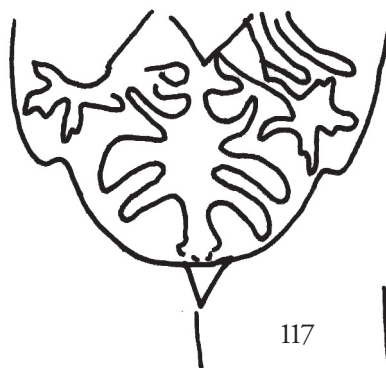
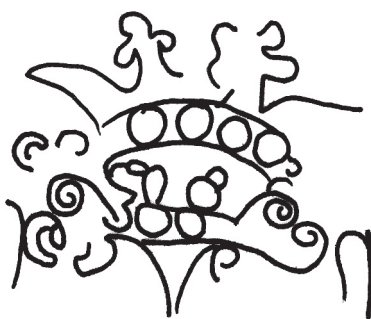
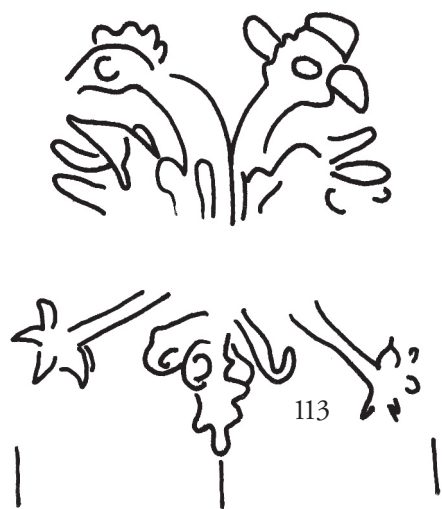
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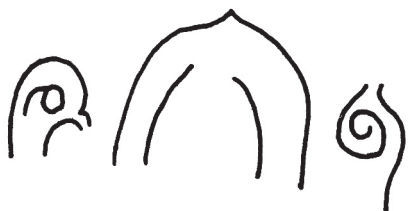


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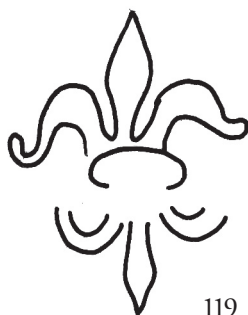


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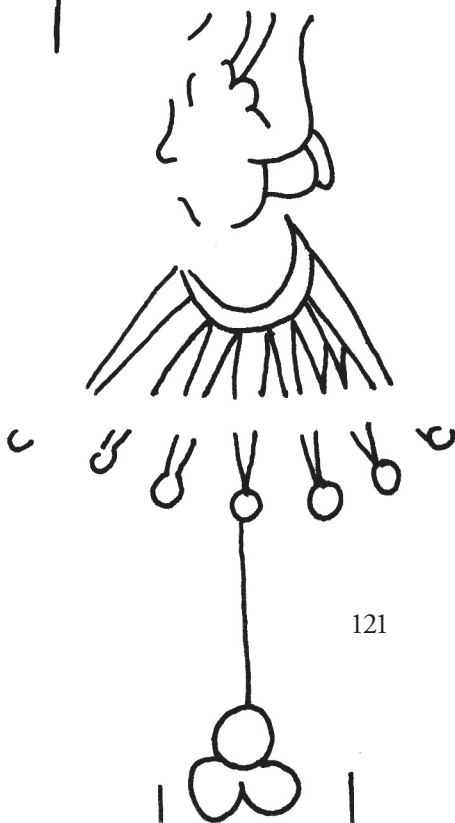
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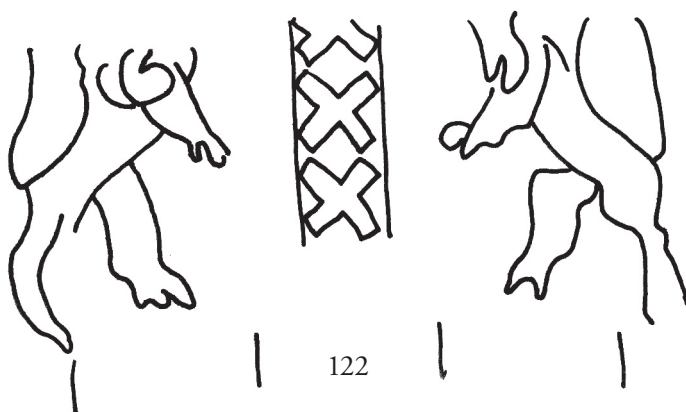
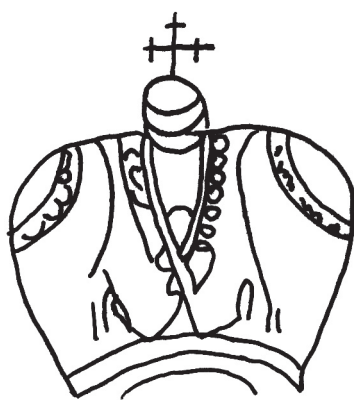
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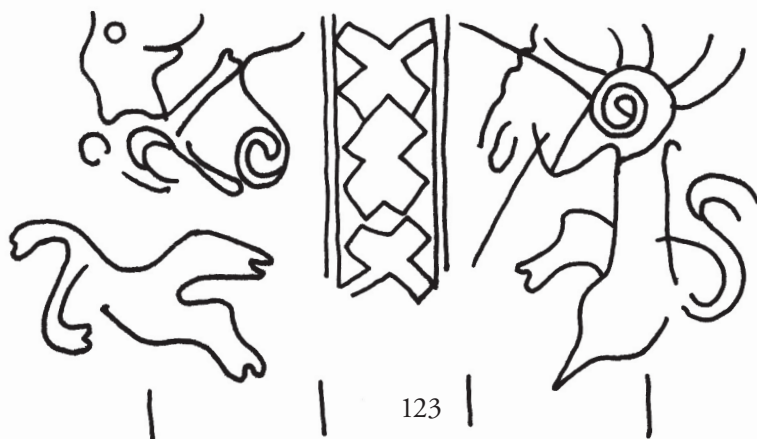
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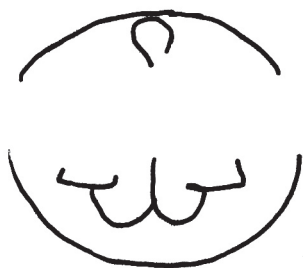
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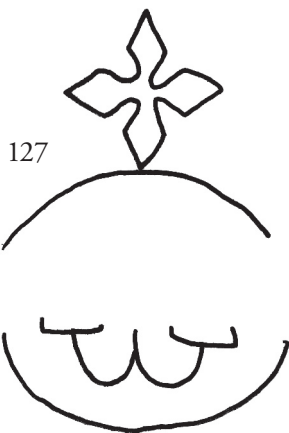
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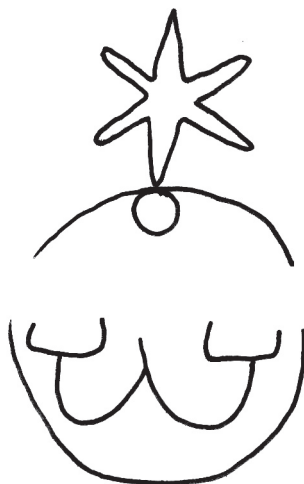
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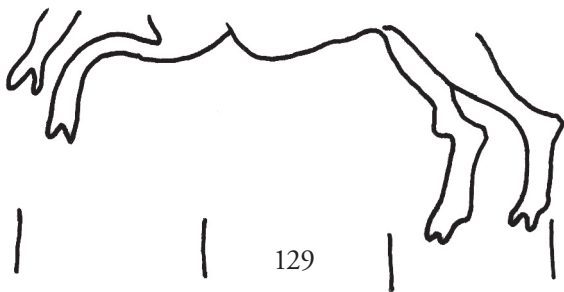
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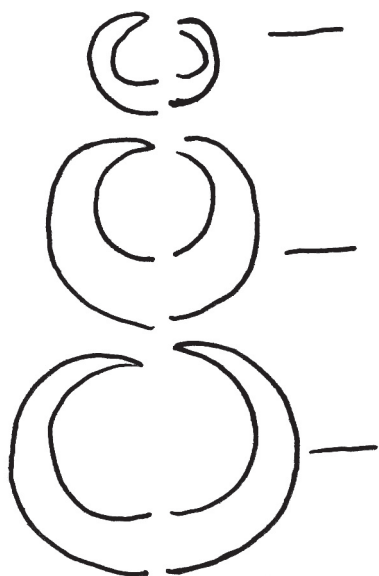
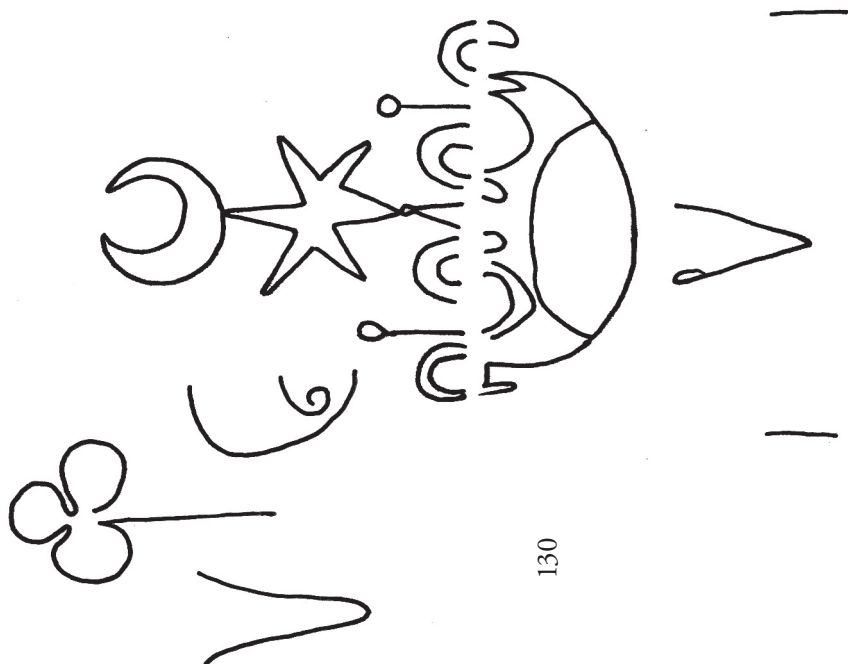
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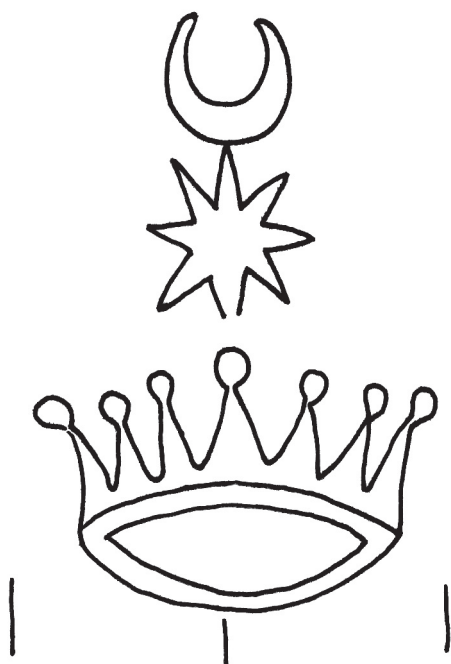


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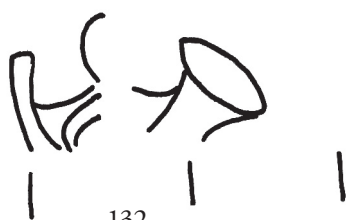


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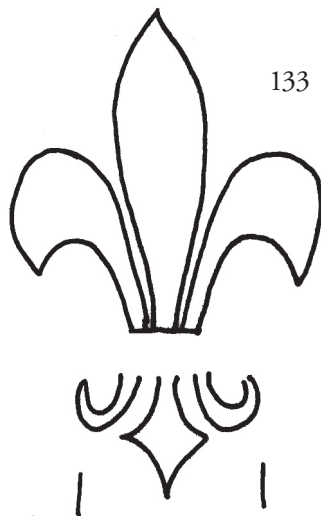




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𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱𐎲𐎳𐎴𐎵𐎶𐎷𐎸𐎹𐎺𐎻𐎼𐎽𐎾𐎿𐏀𐏁𐏂𐏃𐏄𐏅𐏆𐏇𐏈𐏉𐏊𐏋𐏌𐏍𐏎𐏏𐏐𐏑𐏒𐏓𐏔𐏕𐏖𐏗𐏘𐏙𐏚𐏛𐏜𐏝𐏞𐏟𐏠𐏡𐏢𐏣𐏤𐏥𐏦𐏧𐏨𐏩𐏪𐏫𐏬𐏭𐏮𐏯𐏰𐏱𐏲𐏳𐏴𐏵𐏶𐏷𐏸𐏹𐏺𐏻𐏼𐏽𐏾𐏿𐐀𐐁𐐂𐐃𐐄𐐅𐐆𐐇𐐈𐐉𐐊𐐋𐐌𐐍𐐎𐐏𐐐𐐑𐐒𐐓𐐔𐐕𐐖𐐗𐐘𐐙𐐚𐐛𐐜𐐝𐐞𐐟𐐠𐐡𐐢𐐣𐐤𐐥𐐦𐐧𐐨𐐩𐐪𐐫𐐬𐐭𐐮𐐯𐐰𐐱𐐲𐐳𐐴𐐵𐐶𐐷𐐸𐐹𐐺𐐻𐐼𐐽𐐾𐐿𐑀𐑁𐑂𐑃𐑄𐑅𐑆𐑇𐑈𐑉𐑊𐑋𐑌𐑍𐑎𐑏𐑐𐑑𐑒𐑓𐑔𐑕𐑖𐑗𐑘𐑙𐑚𐑛𐑜𐑝𐑞𐑟𐑠𐑡𐑢𐑣𐑤𐑥𐑦𐑧𐑨𐑩𐑪𐑫𐑬𐑭𐑮𐑯𐑰𐑱𐑲𐑳𐑴𐑵𐑶𐑷𐑸𐑹𐑺𐑻𐑼𐑽𐑾𐑿𐒀𐒁𐒂𐒃𐒄𐒅𐒆𐒇𐒈𐒉𐒊𐒋𐒌𐒍𐒎𐒏𐒐𐒑𐒒𐒓𐒔𐒕𐒖𐒗𐒘𐒙𐒚𐒛𐒜𐒝𐒞𐒟𐒠𐒡𐒢𐒣𐒤𐒥𐒦𐒧𐒨𐒩𐒪𐒫𐒬𐒭𐒮𐒯𐒰𐒱𐒲𐒳𐒴𐒵𐒶𐒷𐒸𐒹𐒺𐒻𐒼𐒽𐒾𐒿𐓀𐓁𐓂𐓃𐓄𐓅𐓆𐓇𐓈𐓉𐓊𐓋𐓌𐓍𐓎𐓏𐓐𐓑𐓒𐓓𐓔𐓕𐓖𐓗𐓘𐓙𐓚𐓛𐓜𐓝𐓞𐓟𐓠𐓡𐓢𐓣𐓤𐓥𐓦𐓧𐓨𐓩𐓪𐓫𐓬𐓭𐓮𐓯𐓰𐓱𐓲𐓳𐓴𐓵𐓶𐓷𐓸𐓹𐓺𐓻𐓼𐓽𐓾𐓿𐔀𐔁𐔂𐔃𐔄𐔅𐔆𐔇𐔈𐔉𐔊𐔋𐔌𐔍𐔎𐔏𐔐𐔑𐔒𐔓𐔔𐔕𐔖𐔗𐔘𐔙𐔚𐔛𐔜𐔝𐔞𐔟𐔠𐔡𐔢𐔣𐔤𐔥𐔦𐔧𐔨𐔩𐔪𐔫𐔬𐔭𐔮𐔯𐔰𐔱𐔲𐔳𐔴𐔵𐔶𐔷𐔸𐔹𐔺𐔻𐔼𐔽𐔾𐔿𐕀𐕁𐕂𐕃𐕄𐕅𐕆𐕇𐕈𐕉𐕊𐕋𐕌𐕍𐕎𐕏𐕐𐕑𐕒𐕓𐕔𐕕𐕖𐕗𐕘𐕙𐕚𐕛𐕜𐕝𐕞𐕟𐕠𐕡𐕢𐕣𐕤𐕥𐕦𐕧𐕨𐕩𐕪𐕫𐕬𐕭𐕮𐕯𐕰𐕱𐕲𐕳𐕴𐕵𐕶𐕷𐕸𐕹𐕺𐕻𐕼𐕽𐕾𐕿𐖀𐖁𐖂𐖃𐖄𐖅𐖆𐖇𐖈𐖉𐖊𐖋𐖌𐖍𐖎𐖏𐖐𐖑𐖒𐖓𐖔𐖕𐖖𐖗𐖘𐖙𐖚𐖛𐖜𐖝𐖞𐖟𐖠𐖡𐖢𐖣𐖤𐖥𐖦𐖧𐖨𐖩𐖪𐖫𐖬𐖭𐖮𐖯𐖰𐖱𐖲𐖳𐖴𐖵𐖶𐖷𐖸𐖹𐖺𐖻𐖼𐖽𐖾𐖿𐗀𐗁𐗂𐗃𐗄𐗅𐗆𐗇𐗈𐗉𐗊𐗋𐗌𐗍𐗎𐗏𐗐𐗑𐗒𐗓𐗔𐗕𐗖𐗗𐗘𐗙𐗚𐗛𐗜𐗝𐗞𐗟𐗠𐗡𐗢𐗣𐗤𐗥𐗦𐗧𐗨𐗩𐗪𐗫𐗬𐗭𐗮𐗯𐗰𐗱𐗲𐗳𐗴𐗵𐗶𐗷𐗸𐗹𐗺𐗻𐗼𐗽𐗾𐗿𐘀𐘁𐘂𐘃𐘄𐘅𐘆𐘇𐘈𐘉𐘊𐘋𐘌𐘍𐘎𐘏𐘐𐘑𐘒𐘓𐘔𐘕𐘖𐘗𐘘𐘙𐘚𐘛𐘜𐘝𐘞𐘟𐘠𐘡𐘢𐘣𐘤𐘥𐘦𐘧𐘨𐘩𐘪𐘫𐘬𐘭𐘮𐘯𐘰𐘱𐘲𐘳𐘴𐘵𐘶𐘷𐘸𐘹𐘺𐘻𐘼𐘽𐘾𐘿𐙀𐙁𐙂𐙃𐙄𐙅𐙆𐙇𐙈𐙉𐙊𐙋𐙌𐙍𐙎𐙏𐙐𐙑𐙒𐙓𐙔𐙕𐙖𐙗𐙘𐙙𐙚𐙛𐙜𐙝𐙞𐙟𐙠𐙡𐙢𐙣𐙤𐙥𐙦𐙧𐙨𐙩𐙪𐙫𐙬𐙭𐙮𐙯𐙰𐙱𐙲𐙳𐙴𐙵𐙶𐙷𐙸𐙹𐙺𐙻𐙼𐙽𐙾𐙿𐚀𐚁𐚂𐚃𐚄𐚅𐚆𐚇𐚈𐚉𐚊𐚋𐚌𐚍𐚎𐚏𐚐𐚑𐚒𐚓𐚔𐚕𐚖𐚗𐚘𐚙𐚚𐚛𐚜𐚝𐚞𐚟𐚠𐚡𐚢𐚣𐚤𐚥𐚦𐚧𐚨𐚩𐚪𐚫𐚬𐚭𐚮𐚯𐚰𐚱𐚲𐚳𐚴𐚵𐚶𐚷𐚸𐚹𐚺𐚻𐚼𐚽𐚾𐚿𐛀𐛁𐛂𐛃𐛄𐛅𐛆𐛇𐛈𐛉𐛊𐛋𐛌𐛍𐛎𐛏𐛐𐛑𐛒𐛓𐛔𐛕𐛖𐛗𐛘𐛙𐛚𐛛𐛜𐛝𐛞𐛟𐛠𐛡𐛢𐛣𐛤𐛥𐛦𐛧𐛨𐛩𐛪𐛫𐛬𐛭𐛮𐛯𐛰𐛱𐛲𐛳𐛴𐛵𐛶𐛷𐛸𐛹𐛺𐛻𐛼𐛽𐛾𐛿𐜀𐜁𐜂𐜃𐜄𐜅𐜆𐜇𐜈𐜉𐜊𐜋𐜌𐜍𐜎𐜏𐜐𐜑𐜒𐜓𐜔𐜕𐜖𐜗𐜘𐜙𐜚𐜛𐜜𐜝𐜞𐜟𐜠𐜡𐜢𐜣𐜤𐜥𐜦𐜧𐜨𐜩𐜪𐜫𐜬𐜭𐜮𐜯𐜰𐜱𐜲𐜳𐜴𐜵𐜶𐜷𐜸𐜹𐜺𐜻𐜼𐜽𐜾𐜿𐝀𐝁𐝂𐝃𐝄𐝅𐝆𐝇𐝈𐝉𐝊𐝋𐝌𐝍𐝎𐝏𐝐𐝑𐝒𐝓𐝔𐝕𐝖𐝗𐝘𐝙𐝚𐝛𐝜𐝝𐝞𐝟𐝠𐝡𐝢𐝣𐝤𐝥𐝦𐝧𐝨𐝩𐝪𐝫𐝬𐝭𐝮𐝯𐝰𐝱𐝲𐝳𐝴𐝵𐝶𐝷𐝸𐝹𐝺𐝻𐝼𐝽𐝾𐝿𐞀𐞁𐞂𐞃𐞄𐞅𐞆𐞇𐞈𐞉𐞊𐞋𐞌𐞍𐞎𐞏𐞐𐞑𐞒𐞓𐞔𐞕𐞖𐞗𐞘𐞙𐞚𐞛𐞜𐞝𐞞𐞟𐞠𐞡𐞢𐞣𐞤𐞥𐞦𐞧𐞨𐞩𐞪𐞫𐞬𐞭𐞮𐞯𐞰𐞱𐞲𐞳𐞴𐞵𐞶𐞷𐞸𐞹𐞺𐞻𐞼𐞽𐞾𐞿𐟀𐟁𐟂𐟃𐟄𐟅𐟆𐟇𐟈𐟉𐟊𐟋𐟌𐟍𐟎𐟏𐟐𐟑𐟒𐟓𐟔𐟕𐟖𐟗𐟘𐟙𐟚𐟛𐟜𐟝𐟞𐟟𐟠𐟡𐟢𐟣𐟤𐟥𐟦𐟧𐟨𐟩𐟪𐟫𐟬𐟭𐟮𐟯𐟰𐟱𐟲𐟳𐟴𐟵𐟶𐟷𐟸𐟹𐟺𐟻𐟼𐟽𐟾𐟿𐠀𐠁𐠂𐠃𐠄𐠅𐠆𐠇𐠈𐠉𐠊𐠋𐠌𐠍𐠎𐠏𐠐𐠑𐠒𐠓𐠔𐠕𐠖𐠗𐠘𐠙𐠚𐠛𐠜𐠝𐠞𐠟𐠠𐠡𐠢𐠣𐠤𐠥𐠦𐠧𐠨𐠩𐠪𐠫𐠬𐠭𐠮𐠯𐠰𐠱𐠲𐠳𐠴𐠵𐠶𐠷𐠸𐠹𐠺𐠻𐠼𐠽𐠾𐠿𐡀𐡁𐡂𐡃𐡄𐡅𐡆𐡇𐡈𐡉𐡊𐡋𐡌𐡍𐡎𐡏𐡐𐡑𐡒𐡓𐡔𐡕𐡖𐡗𐡘𐡙𐡚𐡛𐡜𐡝𐡞𐡟𐡠𐡡𐡢𐡣𐡤𐡥𐡦𐡧𐡨𐡩𐡪𐡫𐡬𐡭𐡮𐡯𐡰𐡱𐡲𐡳𐡴𐡵𐡶𐡷𐡸𐡹𐡺𐡻𐡼𐡽𐡾𐡿𐢀𐢁𐢂𐢃𐢄𐢅𐢆𐢇𐢈𐢉𐢊𐢋𐢌𐢍𐢎𐢏𐢐𐢑𐢒𐢓𐢔𐢕𐢖𐢗𐢘𐢙𐢚𐢛𐢜𐢝𐢞𐢟𐢠𐢡𐢢𐢣𐢤𐢥𐢦𐢧𐢨𐢩𐢪𐢫𐢬𐢭𐢮𐢯𐢰𐢱𐢲𐢳𐢴𐢵𐢶𐢷𐢸𐢹𐢺𐢻𐢼𐢽𐢾𐢿𐣀𐣁𐣂𐣃𐣄𐣅𐣆𐣇𐣈𐣉𐣊𐣋𐣌𐣍𐣎𐣏𐣐𐣑𐣒𐣓𐣔𐣕𐣖𐣗𐣘𐣙𐣚𐣛𐣜𐣝𐣞𐣟𐣠𐣡𐣢𐣣𐣤𐣥𐣦𐣧𐣨𐣩𐣪𐣫𐣬𐣭𐣮𐣯𐣰𐣱𐣲𐣳𐣴𐣵𐣶𐣷𐣸𐣹𐣺𐣻𐣼𐣽𐣾𐣿𐤀𐤁𐤂𐤃𐤄𐤅𐤆𐤇𐤈𐤉𐤊𐤋𐤌𐤍𐤎𐤏𐤐𐤑𐤒𐤓𐤔𐤕𐤖𐤗𐤘𐤙𐤚𐤛𐤜𐤝𐤞𐤟𐤠𐤡𐤢𐤣𐤤𐤥𐤦𐤧𐤨𐤩𐤪𐤫𐤬𐤭𐤮𐤯𐤰𐤱𐤲𐤳𐤴𐤵𐤶𐤷𐤸𐤹𐤺𐤻𐤼𐤽𐤾𐤿𐥀𐥁𐥂𐥃𐥄𐥅𐥆𐥇𐥈𐥉𐥊𐥋𐥌𐥍𐥎𐥏𐥐𐥑𐥒𐥓𐥔𐥕𐥖𐥗𐥘𐥙𐥚𐥛𐥜𐥝𐥞𐥟𐥠𐥡𐥢𐥣𐥤𐥥𐥦𐥧𐥨𐥩𐥪𐥫𐥬𐥭𐥮𐥯𐥰𐥱𐥲𐥳𐥴𐥵𐥶𐥷𐥸𐥹𐥺𐥻𐥼𐥽𐥾𐥿𐦀𐦁𐦂𐦃𐦄𐦅𐦆𐦇𐦈𐦉𐦊𐦋𐦌𐦍𐦎𐦏𐦐𐦑𐦒𐦓𐦔𐦕𐦖𐦗𐦘𐦙𐦚𐦛𐦜𐦝𐦞𐦟𐦠𐦡𐦢𐦣𐦤𐦥𐦦𐦧𐦨𐦩𐦪𐦫𐦬𐦭𐦮𐦯𐦰𐦱𐦲𐦳𐦴𐦵𐦶𐦷𐦸𐦹𐦺𐦻𐦼𐦽𐦾𐦿𐧀𐧁𐧂𐧃𐧄𐧅𐧆𐧇𐧈𐧉𐧊𐧋𐧌𐧍𐧎𐧏𐧐𐧑𐧒𐧓𐧔𐧕𐧖𐧗𐧘𐧙𐧚𐧛𐧜𐧝𐧞𐧟𐧠𐧡𐧢𐧣𐧤𐧥𐧦𐧧𐧨𐧩𐧪𐧫𐧬𐧭𐧮𐧯𐧰𐧱𐧲𐧳𐧴𐧵𐧶𐧷𐧸𐧹𐧺𐧻𐧼𐧽𐧾𐧿𐨀𐨁𐨂𐨃𐨄𐨅𐨆𐨇𐨈𐨉𐨊𐨋𐨌𐨍𐨎𐨏𐨐𐨑𐨒𐨓𐨔𐨕𐨖𐨗𐨘𐨙𐨚𐨛𐨜𐨝𐨞𐨟𐨠𐨡𐨢𐨣𐨤𐨥𐨦𐨧𐨨𐨩𐨪𐨫𐨬𐨭𐨮𐨯𐨰𐨱𐨲𐨳𐨴𐨵𐨶𐨷𐨹𐨺𐨸𐨻𐨼𐨽𐨾𐨿𐩀𐩁𐩂𐩃𐩄𐩅𐩆𐩇𐩈𐩉𐩊𐩋𐩌𐩍𐩎𐩏𐩐𐩑𐩒𐩓𐩔𐩕𐩖𐩗𐩘𐩙𐩚𐩛𐩜𐩝𐩞𐩟𐩠𐩡𐩢𐩣𐩤𐩥𐩦𐩧𐩨𐩩𐩪𐩫𐩬𐩭𐩮𐩯𐩰𐩱𐩲𐩳𐩴𐩵𐩶𐩷𐩸𐩹𐩺𐩻𐩼𐩽𐩾𐩿𐪀𐪁𐪂𐪃𐪄𐪅𐪆𐪇𐪈𐪉𐪊𐪋𐪌𐪍𐪎𐪏𐪐𐪑𐪒𐪓𐪔𐪕𐪖𐪗𐪘𐪙𐪚𐪛𐪜𐪝𐪞𐪟𐪠𐪡𐪢𐪣𐪤𐪥𐪦𐪧𐪨𐪩𐪪𐪫𐪬𐪭𐪮𐪯𐪰𐪱𐪲𐪳𐪴𐪵𐪶𐪷𐪸𐪹𐪺𐪻𐪼𐪽𐪾𐪿𐫀𐫁𐫂𐫃𐫄𐫅𐫆𐫇𐫈𐫉𐫊𐫋𐫌𐫍𐫎𐫏𐫐𐫑𐫒𐫓𐫔𐫕𐫖𐫗𐫘𐫙𐫚𐫛𐫜𐫝𐫞𐫟𐫠𐫡𐫢𐫣𐫤𐫦𐫥𐫧𐫨𐫩𐫪𐫫𐫬𐫭𐫮𐫯𐫰𐫱𐫲𐫳𐫴𐫵𐫶𐫷𐫸𐫹𐫺𐫻𐫼𐫽𐫾𐫿𐬀𐬁𐬂𐬃𐬄𐬅𐬆𐬇𐬈𐬉𐬊𐬋𐬌𐬍𐬎𐬏𐬐𐬑𐬒𐬓𐬔𐬕𐬖𐬗𐬘𐬙𐬚𐬛𐬜𐬝𐬞𐬟𐬠𐬡𐬢𐬣𐬤𐬥𐬦𐬧𐬨𐬩𐬪𐬫𐬬𐬭𐬮𐬯𐬰𐬱𐬲𐬳𐬴𐬵𐬶𐬷𐬸𐬹𐬺𐬻𐬼𐬽𐬾𐬿𐭀𐭁𐭂𐭃𐭄𐭅𐭆𐭇𐭈𐭉𐭊𐭋𐭌𐭍𐭎𐭏𐭐𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙𐭚𐭛𐭜𐭝𐭞𐭟𐭠𐭡𐭢𐭣𐭤𐭥𐭦𐭧𐭨𐭩𐭪𐭫𐭬𐭭𐭮𐭯𐭰𐭱𐭲𐭳𐭴𐭵𐭶𐭷𐭸𐭹𐭺𐭻𐭼𐭽𐭾𐭿𐮀𐮁𐮂𐮃𐮄𐮅𐮆𐮇𐮈𐮉𐮊𐮋𐮌𐮍𐮎𐮏𐮐𐮑𐮒𐮓𐮔𐮕𐮖𐮗𐮘𐮙𐮚𐮛𐮜𐮝𐮞𐮟𐮠𐮡𐮢𐮣𐮤𐮥𐮦𐮧𐮨𐮩𐮪𐮫𐮬𐮭𐮮𐮯𐮰𐮱𐮲𐮳𐮴𐮵𐮶𐮷𐮸𐮹𐮺𐮻𐮼𐮽𐮾𐮿𐯀𐯁𐯂𐯃𐯄𐯅𐯆𐯇𐯈𐯉𐯊𐯋𐯌𐯍𐯎𐯏𐯐𐯑𐯒𐯓𐯔𐯕𐯖𐯗𐯘𐯙𐯚𐯛𐯜𐯝𐯞𐯟𐯠𐯡𐯢𐯣𐯤𐯥𐯦𐯧𐯨𐯩𐯪𐯫𐯬𐯭𐯮𐯯𐯰𐯱𐯲𐯳𐯴𐯵𐯶𐯷𐯸𐯹𐯺𐯻𐯼𐯽𐯾𐯿𐰀𐰁𐰂𐰃𐰄𐰅𐰆𐰇𐰈𐰉𐰊𐰋𐰌𐰍𐰎𐰏𐰐𐰑𐰒𐰓𐰔𐰕𐰖𐰗𐰘𐰙𐰚𐰛𐰜𐰝𐰞𐰟𐰠𐰡𐰢𐰣𐰤𐰥𐰦𐰧𐰨𐰩𐰪𐰫𐰬𐰭𐰮𐰯𐰰𐰱𐰲𐰳𐰴𐰵𐰶𐰷𐰸𐰹𐰺𐰻𐰼𐰽𐰾𐰿𐱀𐱁𐱂𐱃𐱄𐱅𐱆𐱇𐱈𐱉𐱊𐱋𐱌𐱍𐱎𐱏𐱐𐱑𐱒𐱓𐱔𐱕𐱖𐱗𐱘𐱙𐱚𐱛𐱜𐱝𐱞𐱟𐱠𐱡𐱢𐱣𐱤𐱥𐱦𐱧𐱨𐱩𐱪𐱫𐱬𐱭𐱮𐱯𐱰𐱱𐱲𐱳𐱴𐱵𐱶𐱷𐱸𐱹𐱺𐱻𐱼𐱽𐱾𐱿𐲀𐲁𐲂𐲃𐲄𐲅𐲆𐲇𐲈𐲉𐲊𐲋𐲌𐲍𐲎𐲏𐲐𐲑𐲒𐲓𐲔𐲕𐲖𐲗𐲘𐲙𐲚𐲛𐲜𐲝𐲞𐲟𐲠𐲡𐲢𐲣𐲤𐲥𐲦𐲧𐲨𐲩𐲪𐲫𐲬𐲭𐲮𐲯𐲰𐲱𐲲𐲳𐲴𐲵𐲶𐲷𐲸𐲹𐲺𐲻𐲼𐲽𐲾𐲿𐳀𐳁𐳂𐳃𐳄𐳅𐳆𐳇𐳈𐳉𐳊𐳋𐳌𐳍𐳎𐳏𐳐𐳑𐳒𐳓𐳔𐳕𐳖𐳗𐳘𐳙𐳚𐳛𐳜𐳝𐳞𐳟𐳠𐳡𐳢𐳣𐳤𐳥𐳦𐳧𐳨𐳩𐳪𐳫𐳬𐳭𐳮𐳯𐳰𐳱𐳲𐳳𐳴𐳵𐳶𐳷𐳸𐳹𐳺𐳻𐳼𐳽𐳾𐳿𐴀𐴁𐴂𐴃𐴄𐴅𐴆𐴇𐴈𐴉𐴊𐴋𐴌𐴍𐴎𐴏𐴐𐴑𐴒𐴓𐴔𐴕𐴖𐴗𐴘𐴙𐴚𐴛𐴜𐴝𐴞𐴟𐴠𐴡𐴢𐴣𐴤𐴥𐴦𐴧𐴨𐴩𐴪𐴫𐴬𐴭𐴮𐴯𐴰𐴱𐴲𐴳𐴴𐴵𐴶𐴷𐴸𐴹𐴺𐴻𐴼𐴽𐴾𐴿𐵀𐵁𐵂𐵃𐵄𐵅𐵆𐵇𐵈𐵉𐵊𐵋𐵌𐵍𐵎𐵏𐵐𐵑𐵒𐵓𐵔𐵕𐵖𐵗𐵘𐵙𐵚𐵛𐵜𐵝𐵞𐵟𐵠𐵡𐵢𐵣𐵤𐵥𐵦𐵧𐵨𐵩𐵪𐵫𐵬𐵭𐵮𐵯𐵰𐵱𐵲𐵳𐵴𐵵𐵶𐵷𐵸𐵹𐵺𐵻𐵼𐵽𐵾𐵿𐶀𐶁𐶂𐶃𐶄𐶅𐶆𐶇𐶈𐶉𐶊𐶋𐶌𐶍𐶎𐶏𐶐𐶑𐶒𐶓𐶔𐶕𐶖𐶗𐶘𐶙𐶚𐶛𐶜𐶝𐶞𐶟𐶠𐶡𐶢𐶣𐶤𐶥𐶦𐶧𐶨𐶩𐶪𐶫𐶬𐶭𐶮𐶯𐶰𐶱𐶲𐶳𐶴𐶵𐶶𐶷𐶸𐶹𐶺𐶻𐶼𐶽𐶾𐶿𐷀𐷁𐷂𐷃𐷄𐷅𐷆𐷇𐷈𐷉𐷊𐷋𐷌𐷍𐷎𐷏𐷐𐷑𐷒𐷓𐷔𐷕𐷖𐷗𐷘𐷙𐷚𐷛𐷜𐷝𐷞𐷟𐷠𐷡𐷢𐷣𐷤𐷥𐷦𐷧𐷨𐷩𐷪𐷫𐷬𐷭𐷮𐷯𐷰𐷱𐷲𐷳𐷴𐷵𐷶𐷷𐷸𐷹𐷺𐷻𐷼𐷽𐷾𐷿𐸀𐸁𐸂𐸃𐸄𐸅𐸆𐸇𐸈𐸉𐸊𐸋𐸌𐸍𐸎𐸏𐸐𐸑𐸒𐸓𐸔𐸕𐸖𐸗𐸘𐸙𐸚𐸛𐸜𐸝𐸞𐸟𐸠𐸡𐸢𐸣𐸤𐸥𐸦𐸧𐸨𐸩𐸪𐸫𐸬𐸭𐸮𐸯𐸰𐸱𐸲𐸳𐸴𐸵𐸶𐸷𐸸𐸹𐸺𐸻𐸼𐸽𐸾𐸿𐹀𐹁𐹂𐹃𐹄𐹅𐹆𐹇𐹈𐹉𐹊𐹋𐹌𐹍𐹎𐹏𐹐𐹑𐹒𐹓𐹔𐹕𐹖𐹗𐹘𐹙𐹚𐹛𐹜𐹝𐹞𐹟𐹠𐹡𐹢𐹣𐹤𐹥𐹦𐹧𐹨𐹩𐹪𐹫𐹬𐹭𐹮𐹯𐹰𐹱𐹲𐹳𐹴𐹵𐹶𐹷𐹸𐹹𐹺𐹻𐹼𐹽𐹾𐹿𐺀𐺁𐺂𐺃𐺄𐺅𐺆𐺇𐺈𐺉𐺊𐺋𐺌𐺍𐺎𐺏𐺐𐺑𐺒𐺓𐺔𐺕𐺖𐺗𐺘𐺙𐺚𐺛𐺜𐺝𐺞𐺟𐺠𐺡𐺢𐺣𐺤𐺥𐺦𐺧𐺨𐺩𐺪𐺫𐺬𐺭𐺮𐺯𐺰𐺱𐺲𐺳𐺴𐺵𐺶𐺷𐺸𐺹𐺺𐺻𐺼𐺽𐺾𐺿𐻀𐻁𐻂𐻃𐻄𐻅𐻆𐻇𐻈𐻉𐻊𐻋𐻌𐻍𐻎𐻏𐻐𐻑𐻒𐻓𐻔𐻕𐻖𐻗𐻘𐻙𐻚𐻛𐻜𐻝𐻞𐻟𐻠𐻡𐻢𐻣𐻤𐻥𐻦𐻧𐻨𐻩𐻪𐻫𐻬𐻭𐻮𐻯𐻰𐻱𐻲𐻳𐻴𐻵𐻶𐻷𐻸𐻹𐻺𐻻𐻼𐻽𐻾𐻿𐼀𐼁𐼂𐼃𐼄𐼅𐼆𐼇𐼈𐼉𐼊𐼋𐼌𐼍𐼎𐼏𐼐𐼑𐼒𐼓𐼔𐼕𐼖𐼗𐼘𐼙𐼚𐼛𐼜𐼝𐼞𐼟𐼠𐼡𐼢𐼣𐼤𐼥𐼦𐼧𐼨𐼩𐼪𐼫𐼬𐼭𐼮𐼯𐼰𐼱𐼲𐼳𐼴𐼵𐼶𐼷𐼸𐼹𐼺𐼻𐼼𐼽𐼾𐼿𐽀𐽁𐽂𐽃𐽄𐽅𐽆𐽇𐽋𐽍𐽎𐽏𐽐𐽈𐽉𐽊𐽌𐽑𐽒𐽓𐽔𐽕𐽖𐽗𐽘𐽙𐽚𐽛𐽜𐽝𐽞𐽟𐽠𐽡𐽢𐽣𐽤𐽥𐽦𐽧𐽨𐽩𐽪𐽫𐽬𐽭𐽮𐽯𐽰𐽱𐽲𐽳𐽴𐽵𐽶𐽷𐽸𐽹𐽺𐽻𐽼𐽽𐽾𐽿𐾀𐾁𐾃𐾅𐾂𐾄𐾆𐾇𐾈𐾉𐾊𐾋𐾌𐾍



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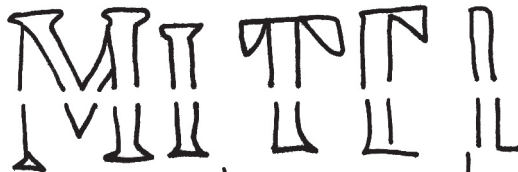
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SANU – Srpska Akademija nauka i umetnosti, Beograd

Zadar – Zadar, Državni arhiv

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